

THE  
CHRISTIAN  
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Sermon, preached in the Cathedral Church of Chester, on Sunday, November 5, 1826. By EDWARD COPLESTON, D.D. Dean of Chester, and Provost of Oriel College, Oxford. Murray and Rivingtons. London, 1826.*

THIS Sermon is prefaced by a dedication to the Bishop of Chester, in which the author adverts briefly to some of the leading views of his discourse, as having long been familiar to his own mind; mentions it as among the advantages of his unsolicited preferment at Chester, that it had introduced him to the friendship of the Bishop; and bears the same honourable testimony with others as to the manner in which that diocese is conducted. We are particularly tempted to notice this dedication, because it appears to us to say neither too much nor too little:—here is neither the coldness of formal acknowledgments, nor the repelling language of fulsome panegyric. Dr. Copleston evidently feels what he has stated himself to feel; and the testimony which he bears to the private and episcopal character of his Diocesan, is expressed with equal truth and delicacy.

The text is John xvi. 2.—*The time cometh that whosoever killeth you will think that he doeth God service.*

After a brief illustration of the passage, as verified in the first ages of the Church, the preacher takes occasion to notice incidentally one decisive reason, why God in his wisdom chose that period of time for sending his Son into the world. Had the Jewish rulers still possessed the power of the sword, humanly speaking, the Christian Church could not have had its beginning at Jerusalem. Whereas, under the protection of the Roman government, it struck its roots deep into that soil, where it first was planted, and thus proved to all ages that it grew out of Judaism as its parent stock:—"that the Church of Christ is the Jewish Church arrived at its full maturity, freed from all those restraints and institutions which were adapted to its temporal state, and which were preparatory only to the display of its pure and spiritual character."—P. 3.

"The laws and institutions of Moses were framed for this world. The kingdom of Israel was a kingdom of this world. It was maintained therefore by all those means and expedients which the kingdoms of this world necessarily employ to secure their existence and their prosperity, whether against foreign or domestic enemies. It differed from all those kingdoms, inasmuch as the law and the religion of the state were one and the same: and the civil governor's chief duty was, to execute the declared will of God, *as* the will of God, in the government of his people. But the policy, the means, and the force employed were the same with those of all earthly potentates: and too well we know, that earthly motives and passions often operated upon the minds of their kings, as powerfully as upon the most ambitious and self-willed monarchs of the heathen nations.

"It is well to impress upon the mind of every reader of the Old Testament this important principle; because not only does much evil arise to themselves from not duly attending to it, but a most unfair advantage has been taken by the enemies of religion, of the acknowledged vices and imperfections of those characters who are most conspicuous in the Jewish history. We should always bear in mind that they were instruments for maintaining the law and the worship of Israel until Christ should come. Their moral character is generally defective, and it is often highly vicious. Even when they executed their office aright, it may frequently have happened that human motives were as powerful with them, or even more powerful, than a sense of religious duty: but whenever human motives prevailed so far as to supersede their religious duty, or to make them forget their subordinate character, forget the allegiance they owed to God, and the paramount obligation of his service, they were rejected by him, and others substituted in their place. Thus Saul was rejected from being king over Israel, not on account of his proud, his vindictive, or his ambitious character; but because he disobeyed God's word declared by his prophet; and instead of making his policy subservient to the support of religion, insulted the majesty of God, by making religion an engine of state policy. And David was placed on his throne, "a man after God's own heart," not because of the perfection of his moral character, for we know it was grievously imperfect, but because he had a just and deep sense of God's authority—because he knew that God was the especial ruler of the people of Israel—that his will was to be their law—that the maintenance of the established religion was his chief duty—and that in the execution of the kingly office this duty would be for ever uppermost in his mind." P. 4—6.

These remarks, the justice and importance of which it is unnecessary for us to point out, lead to some observations *on the manner* in which the Jewish law was finally abrogated. The feasts, the form of worship, the distinction of meats and of days, and all the ordinances of the law, were allowed to disappear gradually: though not necessary means of edification, they were tolerated and even respected by the gospel:—a lesson to us, as the preacher justly states, in mentioning this circumstance, of liberality and forbearance towards one another, in all the minor acts of religious duty. But with the severe penal laws of the Mosaic dispensation the case was different; "and it is well deserving of notice, that as to the abrogation of these laws in his own Church, our Saviour did not leave his disciples uninstructed when he was taken from them." (P. 8.) On many occasions he censured the blind zeal of his followers, when it was about to break forth into acts of violence; and admonishing them that his kingdom was not of this world, he taught them that it was not to be advanced by this world's weapons.

That the Church of Rome has not acted upon the principle laid down by our blessed Lord, and that it has long laboured to establish and maintain a system of temporal greatness and authority, is known to every man who is at all conversant with ecclesiastical history. To the character and claims of this Church, Dr. C. directs his attention through the remaining pages of his discourse.

Many of the rites of the Church of Rome, as he asserts, after Middleton and others, have a strange mixture of Paganism and Judaism, but deriving of course their title to authority—a most delusive title, as we have seen—from the Jewish Church. The claim of the Bishop of Rome to universal dominion was in accordance with the spirit by which the rulers of that see had long been guided: and how was the claim to be asserted, but by the usual expedients which earthly governments adopt to acquire and preserve authority? “The purity of the faith was to be maintained by terror, by torture, by sanguinary executions: and men were taught to put their fellow-creatures to death as an act well-pleasing to God, and even beneficial to the unhappy sufferer himself.” —P. 13.

That Protestant Churches have not been altogether innocent of the crime of persecution, is a fact which Dr. C. fully admits; but he justly traces it to the previous influence of the Romish Church:—it was a long time before the leaven of Popery had entirely worked out of our system.

“In reminding you however, of the share which even Protestant Churches have had in the guilt of persecution, it is necessary to point out a material distinction between our case and that of the Church of Rome. The duty or the right of persecution we no longer assert. It never did form a part of our public professions. And now that our eyes are opened and our minds better informed, we not only disclaim it, but condemn it. We lament the errors of our forefathers, and we teach our children to avoid the same mistaken course, as being offensive to God, and in direct disobedience to the commands of our Saviour.

“In behalf of the Church of Rome the same thing cannot be said: nor indeed with the pretensions of that Church to infallibility is the plea possible. Individuals we know there are among them, composing perhaps the great majority of that communion, who lament, and reprobate, and abhor persecutions: but it is not with individuals that we are concerned: it is with the Church of Rome itself; and that Church neither has abandoned the claim, nor, however it may have disapproved the exercise of it in any particular case, has it ever condemned—it never *can* condemn the principle—for by so doing it would condemn the very principle upon which its own arrogant pretensions to preeminence and universal rule are founded.” Pp. 17, 18.

In support of these statements, a note of considerable length is subjoined to the Sermon. It is well worthy of a careful perusal: our limits will not allow us to say much upon it: but the following is a brief extract:—

“In the Creed of Pope Pius IV. which receives the unqualified assent of all members of the Romish Church, the following clause, as translated by Mr. Butler, is contained. ‘I also profess and undoubtedly receive all other things

delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent.' Now one of the Canons of the fourth Council of Lateran, a Council held in high esteem and veneration by the Romish Church, and cited as one possessed of preeminent authority by the Council of Trent, expressly condemns all heretics, by whatever name they may be called. In the same Canon the secular legislatures, whatever be their powers or titles, are admonished, and, if necessary, are to be compelled, as they hope or desire to be considered faithful to the Church, to exert themselves to the utmost, to exterminate all those whom the Church defines to be heretics. If the princes, to whom this decree of the Church shall come, neglect to obey, they are subject to excommunication.

"There is much more to the same purport: but this is enough for our present argument. It is enough, that the Council decrees that 'those whom the Church condemns as heretics are to be delivered over to the secular power, to be punished in the manner that is due.' Such is the unrepealed decision of the Church of Rome, and a firm assent to this decision is declared in the acknowledged summary of faith, the Creed of Pius IV." Pp. 26, 27.

The history of papal domination is perfectly conformable to this decree: it exhibits the highest authorities in the Church of Rome as not merely concurring in acts of cruel outrage upon those who were not of the communion, but as actually triumphing in them. A solemn thanksgiving was made at Rome for the massacre of St. Bartholomew, in 1572, accompanied with a jubilee to all Christendom! (See Note, p. 19.)

Great pains have been taken by individuals of the Romish persuasion to remove the apprehensions of Protestants in reference both to their creed and the spirit of their Church: they have contended that we misrepresent their principles, and that they abhor, not less than ourselves, every appearance of persecution. But we must never forget what Dr. C., in a preceding quotation, has most justly stated, that their disavowal is of no moment whatever. Suppose these vindicators to be as honest as possible—suppose them all to be as sincere in their declarations, in reference to their own feelings, as we hope many of them are, yet our concern is not with them, but with the dogmas of their Church.\* Have the ruling powers of that Church shewn any disposition to abrogate the obnoxious dogmas?

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\* This point is of such importance, that it can scarcely be too frequently urged. We make therefore no apology for introducing the subjoined passage, from the Rev. Mr. Mendham's valuable work, "An Account of the Indexes, &c. of the Church of Rome." "A great delusion has long been and is now hanging over the minds of men, particularly in this country, respecting the character of the Church of Rome and her adherents. It becomes important to remind them that this is not to be sought in the declarations of individuals of that communion, however respectable, which are worth nothing—absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other professedly Christian sect, is bound to its peculiar faith and discipline by original engagements the most sacred, the most precise, the most extended, the most vigorous:—and it is there that we are to look for its true and distinguishing character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it,



"They well know that this is the grand impediment to the concession of those points which the members of their communion clamorously demand. They know that Protestants allege the systematic intolerance and the deliberate atrocities of the Church of Rome as the ground of their refusal; they know that all history records them, and that the language of their own most solemn conventions is held by us to be incapable of any other meaning. They know that their ablest divines and advocates have toiled night and day to remove the imputation, and that they labour by all the arts of sophistry to reconcile the reason of men to their daring paradox. They know that all this war of words might be hushed by a single sentence from the acknowledged organ of authority in their own Church. They know it to be not only one of the simplest principles of common sense and the universal law of social life, that the same authority which issues a decree is alone competent to revoke it, but that in this particular the opinion of mankind never can be satisfied without such a revocation. Yet while society is shaken and convulsed to its very centre, while millions are denied the enjoyment of what they call their natural and social rights, because their Church has never yet been cleared from this accusation, they commit the vindication of its character in so plain a matter to wily priests and factious demagogues, instead of saying with calm and simple dignity, what, if those agents of theirs speak truth may at any time be said, 'We are innocent of this charge'—'We abjure the errors of our predecessors in the Church of Christ.'" Pp. 33, 34.

But to return to the Sermon.

On the question itself of Roman-catholic Emancipation, as it is called, we do not find that Dr. C. has expressed an opinion. Whatever measures of concession can be safely adopted—safely, as it respects the Protestant Church of England, these he is willing to adopt. "It is one happy effect," he observes, "of the agitation which the question has undergone in these more enlightened times, concerning the civil disabilities imposed upon our fellow-subjects of the Romish Church, that self-defence is now almost universally admitted to be the only justifiable ground for making any distinction at all." (P. 15.) And, again,

"What defensive measures ought to be adopted I have already said is not a question for the consideration of this place. But being measures of security only, they must by their very nature be variable, and adapted to the circumstances of each particular age. It is useless therefore to declaim upon the general principles of liberty on the one hand, or upon the corruptions of popery on the other. Both have a tendency to inflame the passions and to mislead the judgment, at the very time when it is most desirable that the mental perception should be clear and unembarrassed, and that the mind should be calm, and unprejudiced, and undisturbed.

"But although it be foreign to the province of religion to enter into the details of this subject, yet wherever duties are to be performed by members of Christ's Church, whether in public or private life, the voice of religion may not improperly be raised to guide and moderate men's minds in the discharge of those duties, and to set them on their guard against the evils which are most apt to ensnare them, and to betray them into error." Pp. 20, 21.

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part in this much agitated question:—recommending to those, who are hostile to concession, not to agitate their minds by a detail of the corruptions of the Romish Church, but rather, when the practical question comes under consideration, to turn their attention from these things: and to the opposite class of politicians, not to bend religion to their political views, or to represent as slight and unimportant the difference between the pure doctrines of our Church, and that spurious mixture of fraud, of fable, of priestcraft and superstition, with which the Church of Rome has corrupted and overlaid the Gospel.

“If the false estimate I allude to of the difference between the Protestant and the Romish faith arise from inattention or from ignorance, we must pity either the want of information, in matters concerning which it is so easily to be obtained, or the want of power to discriminate between things really so different in their own nature. But if from any selfish or any worldly motive this representation is ever made,—if party spirit, or a love of popularity, or a foolish desire of being thought liberal, or a dread of popish vengeance, or a mean subserviency to the political views of others—if these or any one of these motives possess the heart, and incline it to prevaricate in so sacred a cause, deep indeed is the guilt of that man, and flagrant the insult offered to the Majesty of heaven. But let not any one, as he values the honour of God and the peace and salvation of his own soul, let him not burden his conscience with a sin so grievous. Let him not thus provoke the righteous judgment of God. It is a wilful sacrifice of divine truth to worldly feelings and worldly interests. And as the Almighty rejected Saul from being king over Israel, when he presumed to make religion subordinate to his schemes of policy, so will Christ reject those from a share in his kingdom, who are ashamed or afraid under any circumstances to confess him before men, or who think that any object upon earth can be so important as to justify a compromise of the pure word of God in order to obtain it.” Pp. 24, 25.

In several of the above remarks we have followed, without exact acknowledgment, the reasoning of the Sermon. Upon several parts which have been mentioned we feel inclined to enlarge, partly to illustrate, and partly to confirm the views of Dr. Copleston; and it would be no unpleasant task, while we speak of the sound scriptural principles and lucid arguments of this discourse, to dwell especially upon the christian moderation which it exhibits upon a subject peculiarly suited to kindle the passions; but, for brevity's sake, we pass over all these matters without further remark, simply to notice a statement (p. 35, Note) of the author's persuasion that the reign of Antichrist is drawing to a close. We venture to indulge the same opinion; and we think that it is countenanced by the *signs of the times*. A movement has taken place in several parts of Germany, which indicates that the papal system is no longer so firmly rooted in the minds of the people as it has hitherto been; and in Ireland events have recently occurred which seem to prove that ancient prejudices are giving way, and that the Reformation is really in progress. We are beginning, at length, to see the fruits of that extended system of education, although perhaps not always the most judicious, which has for some time been carried

on with so much zeal in that country, and the great benefit of placing the Scriptures in the hands of the people. The Report of the Reformation Meeting, held at Cavan, January 26th, abounds with most interesting information on this subject. It appears, on the authority of Lord Farnham and other names of high respectability, that a spirit of inquiry has gone forth into various parts of the country, and "that scarcely a post arrives but it brings intelligence from the North, and from the South, and from the East, and from the West, of Roman Catholics who have come over to the Established Church." From communications which have reached the above-mentioned Nobleman, he stated his belief that the conversions which have taken place in the course of a few months amount to about 750. It is the opinion of his Lordship, and of many enlightened persons, that numbers of the Irish are retained in the Romish Church, not by attachment to her doctrines and discipline, but by fear and shame; by fear of persecution, and that of a very serious kind, if they should desert their old communion,—and by shame on account of the reproach, which they must certainly encounter. If such be the facts, and we see no reason to doubt them, the peculiar hostility which has recently been manifested by Dr. Doyle and others of his communion against the Protestant Church, is of easy explanation; it is some evidence, we trust, that their time is short; and we cannot but cherish the hope that by perseverance in the measures which have thus far been successful, the irritating question of Catholic Emancipation may, on account of the diminishing numbers of Irish Roman Catholics, become daily of less interest and importance, till that corrupt and worldly system of religion shall have finally given way to the influence of the gospel of Christ.

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ART II.—*The Divine Government.* By SOUTHWOOD SMITH, M.D.  
London, Baldwin and Co. 1826.

IF a selfish and sinful being, entirely ignorant of or opposed to the principles of Christianity, should sit down and consider what he would wish the nature of the Divine Government to be, it does not appear that he could frame a system more congenial to his depravity, than that of which Dr. Smith is the advocate. By the adoption of this system, the most profligate might transfer all responsibility from themselves to their Maker;—by a happy ingenuity and a kind of moral alchemy, they might transform evil into good—their vices into virtues; and in the midst of crime, in the perpetration of the darkest deeds, exult in the distant prospect of universal restoration. Now, if consequences so monstrous and so mischievous—so utterly subversive not

only of religion, but of all virtue and morality whatsoever—are found to result from the system under consideration, we shall not have much difficulty in concluding that the system itself is founded in error, and supported by advocates whose judgment is blinded by their pride, their prejudices, or their passions. That the consequences of Dr. Smith's doctrine are such as they are above stated to be, is the point which we propose to establish.

After having shown (without indeed any new arguments in support of its truth) that the world did not make itself, nor establish those laws by which it is governed, but that it was formed and is sustained by the hand of the Deity, Dr. S. proceeds to consider the "manner in which the Divine Government is administered," and at one stroke attempts the overthrow of the free-agency of man, and the contingency of human events. The existence of natural evil being traced to the wisdom and good pleasure of the Almighty, he next goes on to show that moral evil is derived from the same source—that, in fact, "moral evil is the same as natural evil with volition superadded.\*" Now, if man can no more controul the struggle of contending passions within him, than he can still the tempest, or arrest the progress of the whirlwind, the endeavour or even the wish to effect the one would be as fruitless and as ridiculous as to attempt the other:—so that, according to our author's creed, the pursuit of virtue is not only vain but ridiculous,—not only is the attainment of it altogether impossible, but the attempt to attain it is little less than impious. The volition with which he has invested man, is either a non-entity, or, if it consist merely in the appetency of pleasure and the avoidancē of pain, it is identified with the instinct which regulates the motions of the whole animal creation. Nor will the absence of violence alter its nature: it is the same thing as to a man's free-agency, whether he be impelled by the rudest violence, or drawn by the finest thread, if both are equally beyond his power to resist. The volition therefore here conceded to man, is

"Vox et præterea nihil."

That there is a difficulty, and perhaps, with our present faculties, an insuperable one, in reconciling the foreknowledge of the Deity with the free-agency of man, is readily admitted; though very few we would hope, and are inclined to believe, will think that Dr. S. has solved it: on the contrary, if the solution he proposes, reduce us to mere animal machines—if it be repugnant to our consciousness, (for fatalism is a doctrine as revolting to the feelings as it is forgotten or overlooked in the practice of the world)—if it tend to prejudice and paralyze all exertion in the pursuit of virtue—if it make commands a mockery,

\* If this definition of moral evil were allowed, would it not follow that the maniac and idiot were "the most offending men alive?"

admonitions fruitless, and laws nugatory—we may conclude, with much more probability of being right, and with much more safety, (for even admitting the truth of Dr. S.'s doctrine, it is clear that it was never intended to influence our practice, for in fact it does not and it never will,) that fatalism is the child of ignorance and presumption, alike unnatural in its appearance and mischievous in its nature.

But having explained "the manner of the Divine Government" in such a way as virtually to absolve the subjects of that government from their allegiance and responsibility, Dr. S. undertakes to dignify evil as much as he had depressed and despoiled man. In showing "the design of the Divine Government," it is his object to prove that evil, natural and moral, is the "means of producing ultimate good." That God out of seeming ill is ever educing good, is not, and cannot be questioned; but in order that man should be good and happy he must needs have been created wicked and miserable, is, we confess, a startling paradox, and very much above our comprehension. So essential, however, is sin made for the welfare of man, that if we could conceive a person to have made the pilgrimage of life without ever being guilty of crime, or tainted with impurity, that person would not have known the very elements and first principles of virtue\*: according to our author, "he would have no sense of its excellence—no love of it—no desire to possess it." "Evil, be thou my good," would seem then to be the wisest resolution for a virtuous man to adopt; and the only question that then arises is, how it came to pass that the words "good and evil" have found their way into the languages of the world, and that the idea of good and evil, distinct from that of happiness and misery, has found its way into the hearts of men.

That moral evil is only so far evil as it produces pain, appears by no means a self-evident truth. Pain consequent upon an action or intention may be a proof of its being evil, but it does not follow that it makes it such. We may argue, from seeing a shadow, that an opaque body is near; but it is clear that the shadow is not the cause, but the consequence of its opacity: so, if by an inseparable connexion in the nature of things, pleasure is made the attendant of virtuous actions, and pain of such as are vicious, it need not therefore necessarily be true that virtues or vices are only so far praiseworthy or criminal as they are accompanied with these results. Had it indeed been so, it would be much more simple to have said, "Please every one—avoid giving pain," than to say, as we now do, "Cease to do evil—learn to do well."

The mischief, however, of this metamorphosis consists in this, that it would lead men to estimate guilt, not by its being an infringement of

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\* P. 51.

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the laws, and a contempt of the authority of God, but by the measure of unhappiness it would produce; so that a disregard of all the institutions of religion—a neglect of a diligent improvement of our talents—all sins that fall short of actual commission—and all those actions of a mixed character which are sanctioned by jesuitical patronage, would become, if not praiseworthy, at least indifferent and innocent. Such appears to be the danger of breaking up the fundamental and eternal distinction between right and wrong,—a distinction which the mind acknowledges antecedently to its calculations of the happiness or misery which will result from the rectitude or depravity of its actions.

Nor is the doctrine of moral evil being the stepping-stone to excellence, of less mischievous tendency. We have already observed that a conviction of this fact would be diametrically opposed to the acquisition and practice of virtue. It would lead men—nay, according to Dr. S. it would oblige them, (if we are at all bound to make the best improvement of our moral and intellectual endowments of which our nature is susceptible) —it would absolutely *oblige* them to practise every species of impiety; to be not only initiated, but brought to perfection in the nursery and school of vice, and to plunge into the lowest depths of depravity, as the only road to eminency in virtue. This surely appears a very hazardous experiment.

“Facilis descensus Averno;  
Sed revocare gradum, superasque evadere ad auras,  
Hoc opus—hic labor est.”

According to Dr. S.’s notion, extremes do indeed appear to meet; yet the doubts, and difficulties, and dangers attending such an attempt as, according to that notion, is requisite for the attainment of excellence, would be apt to deter most men from making the experiment, however well persuaded they might theoretically be that it would terminate successfully. We are told\* “that it is the direct and certain tendency of moral evil to extend and improve the moral attainments;—for that if it did not exist, human nature would be deprived of its brightest ornaments, and incapable of possessing its most exalted virtues.” By the same reasoning it would appear † that angels, and all the intelligences above the rank of man, cannot but be passionate and implacable, proud and unfeeling, strangers to joy, and incapable of glory, neither possessed of fortitude, nor ever crowned with victory. If this be the case, they must envy man the benefits of the Fall, and regret that they are placed in such circumstances that they *cannot* imitate his conduct, nor consequently be the companions of his fate.

No one refuses to acknowledge the difficulty of comprehending the nature and origin of evil, and how all things shall be made in the end

\* P. 54.

† Ibid.

to promote the happiness of those who love God,—but on this point also we repeat, that there is no satisfaction whatever in the solution which Dr. S. proposes. What emanates from the great and only Source of what is good and happy, cannot, one would suppose, be other than goodness and happiness; it seems impossible that it should be otherwise—that anything else should exist. The actual state of things, however, contradicts our preconceived opinions. Evil and misery confront us every where: we must either conclude, therefore, contrary to our own experience, contrary to the moral sense within us, that the expressions, evil and miserable, are only libels upon the character of what is good and happy; or, which we must be reduced to at last, confess that we cannot comprehend the matter—that the line of our understanding is too short to fathom the mystery; and it would seem but prudent “to soar with trembling pinions” into those regions of metaphysical speculation, and holding fast what we can understand, “to wait the great teacher—Death, and God adore.” This may be what Dr. S. would call “being paralyzed with a false fear;” but such a fear appears to us to be the genuine offspring of humility, and the best warrant of security. Whether Dr. S. has done wisely in shewing himself to be free from the salutary restraints of this feeling, and in asserting his independence by the liberty or licentiousness of his opinions, we will leave it with our readers to determine. But when he has acknowledged,\* “that upon every subject whatever our comprehension is equally obscure and imperfect,” and has confessed† “that the origin of evil lies beyond the reach of our present faculties;” and while with real or affected candour he thinks it *not impossible*‡ “that he may be under those common influences by which men impose upon themselves respecting the conclusiveness of their own reasonings,” we cannot but think Dr. S. somewhat bold (to use no stronger expression) when he peremptorily pronounces, on a point confessedly disputable, (the eternity of punishment) that if the wicked are to be punished eternally, the conduct of the Deity “is worthy of the mind that plotted the Inquisition,” &c.; and if he shudders at the thought of an eternity of punishment, he might also (it appears to us) tremble when he ascends the tribunal and records his decision, that if he is wrong, the Almighty is malevolent. If an emancipation from the “prejudice of system,” and a total disregard of all human authority and assistance, give rise to expressions so presumptuous, or so unguarded as these, we hesitate not to avow our heartfelt desire (without intending any affront to reason or liberalism) that the reign of such prejudice, and the slavery, if it so be, of such system may for ever continue.

The actual state of things—the manner and design of the Divine

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\* P. 9.

† P. 97.

‡ Preface, p. vii.

Government—being accommodated to his system, our author formally introduces the grand doctrine of Universal Restoration. Upon reason and revelation, as the pillars of his faith, he undertakes to build up his system: the witnesses to which he appeals are competent and unexceptionable; the pillars on which he builds can never be shaken; but he may unintentionally mistake, or wilfully misinterpret the evidence of these witnesses. Upon the pillars and ground-work of the truth he may raise a superstructure of error;—we shall see, as we proceed, whether he has done so. From the testimony of reason it is inferred, that any other end of the Divine Government than the final restoration of all men to a state of purity and perfection, is inconsistent with the character of the Deity, as a Being of infinite goodness. Now, if we might anticipate the appearance of the other witness, (though to this we suspect Dr. S. may demur,) we would say, upon the evidence it has to give, that as far as regards the Governor of the world himself, the end of his administration is the happiness and salvation of his creatures. He would have all men come to the knowledge of the truth; but that as respects man, the Deity will not *compel* him, without his own consent and co-operation, to become virtuous; and that if he refuses to acquiesce in the intentions and offers of mercy, revealed and proposed to him by the benevolence of God; and if by this he may be said to frustrate the design of Omnipotence, and to oppose the will of his Maker, that he may *with truth* be said to frustrate the designs, and effectually to oppose the will of God. That the will of God, in this sense, is not irresistible, is implied in the petition of the Lord's Prayer, in which we pray, that it may be done on earth, both by ourselves and others, as it is in heaven; and the condemnation of sinners, throughout the Old and New Testament, is ascribed to their own unwillingness to pursue those means which have been appointed and intended for their salvation;—an unwillingness which it is in their own power to overcome, for otherwise the passages alluded to mean nothing. So that while the goodness of God wills the salvation of all, the perverseness or negligence of each individual may so far frustrate that will, as to preclude himself from a participation in those blessings which the goodness of God has provided and promised, sufficiently and freely, to all who endeavour to be what they ought to be, and therefore what they may be. Besides, however difficult it may be to reconcile the punishment of sinners with the goodness of their Creator, still we would with confidence appeal to every one's conscience, to say, whether, in *his own case*, with the alternative of eternal life and eternal death before him, it ever entered into his head to suspect, much less to charge his Maker with the want of benevolence. In spite of all he has written to the contrary, we are persuaded that Dr. S. himself, (if ever he held the doctrine which he now abjures and reprobates,) never did

and never could harbour such a suspicion, or prefer such a charge, with his own case only in review.

The next point at which we are at issue with Dr. S. is the inference to be drawn from the nature of punishment; which, as far as experience teaches us, is corrective. It is not disputed, that in this life, which is a state of discipline, punishment is corrective, and sent in mercy; and beyond this we can learn nothing from experience, and little or nothing from analogy; for, unless we have first proved that there will be a second state of trial, any arguments as to the nature of punishment, from what man now is, namely, a being under an ordered course of discipline, are, at best, conjectures, and most likely the offspring of the imagination, or "of system," rather than the deductions of reason. The force of analogy consists, in reasoning from what is well known to *what is less so*, or from what is well known, *ad simile quid*. But Dr. S.'s analogy proceeds from the knowledge of the actual state of our present existence, not indeed to the nature and circumstances of a state *less known*, or known to *resemble* our present condition, but of a state which is *not known to exist at all*; i. e. a second state of probation after we have left this world. To expect "to find any example in all the records of human experience, in which the certain and final consequence of any species of moral evil is pure, unmixed misery," or to be surprised at not "finding† the doctrine of final punishment supported by some *appearance in nature*," by *some testimony of experience*, is equally fruitless and unphilosophical; and to say that it can be supported by no induction of reason, is bold indeed, but perhaps not the more on that account to be relied on. For if this life be a state of probation, and if when death puts an end to (at least) the present "circumstances" of the discipline he has to undergo, the moral character of man has infinitely degenerated instead of improved under the exercise of a system of corrective punishment, are we to suppose that in the second, or third, or fourth, or any other limited time allotted for his further trial, he will have greater facilities of improvement than he has had in this? To the strong, and to many, the successful motives which lead to improvement in this life, the impenitent has become callous; every time he has blunted the edge of conscience by disregarding or drowning its suggestions; he has weakened the force of those motives, under whose influence alone he can be brought to repentance: every day, therefore, his return to the paths of rectitude becomes less probable, as the motives to induce him to return lose their power. And if the system of corrective punishment, as pursued in our present state, appears (as far as experience instructs us) to fall short of the design of the Divine Government: and if a system, which has failed

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\* P. 52.

† P. 63.

of producing its contemplated effects, will go far towards strengthening what it was intended to destroy, there seems little reason that the continuance of the same system would, by its duration alone, effect that, to which in its nature it has been proved inadequate. But the argument upon this point will depend mainly on the fact, that the punishment which uniformly follows guilt, does not necessarily or even ordinarily correct it. Superadded to the invariable consequence of guilt (the upbraidings of conscience), is the punishment which is imposed by human legislation. Yet this two-fold correction, aided too and assisted by every means of inducing reflection and promoting repentance, does not uniformly, perhaps not usually, succeed in dissuading or deterring offenders from the further violations of the laws of God and man. Obduracy is not the growth of a single year. "*Nemo repente fuit turpissimus.*" Yet at each successive step, the progress of vice has been marked alternately by corrective punishment and repeated crime. And if in the next (supposed) time of trial, more severity should be exercised, would it not seem to impeach the mildness of the present administration, and to bring in question the excellency of that wisdom, which having failed in its first attempt to restore mankind, should be forced to remodel its plan, and repeat the experiment? For the same difficulties, or rather infinitely greater difficulties, would still have to be overcome: and if with the fairest opportunities—with a freedom from that callousness, which guilt, if persisted in, induces,—with *every* thing to hope and *every* thing to fear;—if, with these advantages, a system, carried on by the infliction of present punishment calculated to correct the errors and wickedness of mankind, leaves them ten times worse than it found them, it would appear that it must be coercion, not correction,—force not freewill—which must be resorted to, to reclaim them. At the separation of the good from the bad, at the first day of judgment, (for according to Dr. S. there would be days of judgment at different intervals of time throughout eternity,) besides the increase of depravity, and consequently the proportionate diminution of the strength of all the common and familiar motives to improvement, all the advantages arising from the instructions, the exhortations, the example of good men, would be lost for ever; and indeed, rather than reason inclining us to conclude, that all or any so situated will be ultimately restored, it would seem to say, that those who have not escaped the dangers nor triumphed over the temptations of this world, will be growing worse and worse—more and more depraved and *dæmoniaca*, through the endless series of revolving ages.

The very argument, too, which our author brings forward to support, does in fact invalidate his objections:—for, as it has been proved by the example of the antediluvian world, that length of days does not

always instil wisdom\*; so has it been fairly argued, that if men will not exercise self-denial for the space of seventy years, with the expectation, at the expiration of that time, of an eternity of glory, it would be diminishing the chances of reformation to extend the period of danger and difficulty.

Without therefore foolishly appealing to experience as the witness to a fact, of which it must of necessity be ignorant; and without searching nature for some type of what cannot resemble any thing within her dominions, as far at least as our imperfect vision can penetrate; we may still, with some *show* at least of reason, perceive that the wicked may be commensurate with eternity, and that this is the result not of vindictiveness in the Deity, but of impenitence, wilful and inexcusable, in man.—And so much for the testimony of reason.

The evidence of the second witness, Revelation, will not prove more favourable to our author's hypothesis. A sober and unprejudiced perusal of the sacred writings would never lead men to his conclusions. Indeed, of Dr. S.'s ability or candour as a critic, we had not formed the most flattering opinion, when we observed the† interpretation he adopts of the only two passages in the Bible, we believe, that, taken in any sense, would appear even to favour his doctrine. In the passage from Isaiah, which he quotes, the opposition of the term "evil" to "peace," does not oblige us to conclude that by the former is to be understood moral evil; and the same word, as it occurs in the passage of the prophet Amos, seems to apply, from its connexion with the blast of the trumpet, and the consternation of the people, much more to the evils of war than to moral evil. An anxiety to establish a system which he conceives to be "honourable to God, and beneficial to man," has hurried Dr. S. into some extravagant conclusions, and it is not wonderful that he should attempt to support these conclusions from scripture with all the ingenuity that he possesses. The whole tenor of scripture, however, is too much for his ingenuity, and fatal to his conclusions. Let any one read the twenty-fifth chapter of St. Matthew, wherein the awful proceedings of the Day of Judgment are partially disclosed, and try if he can discover the least glimmering of hope, that the wicked will ever be subjected to a second trial. Let him refer to the tenth chapter‡ of the Epistle to the Hebrews, and see if any hope of pardon or repentance beyond the grave is encouraged or intimated:—in short, let him open the sacred volume where he will, and he will find it uniformly declaring, that now is the day of salvation; that as the tree falleth, so will it lie; that more could not have been done for man than has been done; and that those who will not when they may escape perdition, must suffer at a time when it will be too late to repent of, and to repair their folly.

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\* Maclaurin.

† P. 49.

‡ Ver. 26. et seq.

The whole scheme, also, of the redemption of mankind by the sacrifice of the Messiah, is opposed to the Divine Government as explained by our author. Being free from sin himself, the sufferings which our Saviour underwent could not be intended for his correction: nor although they displayed, are we to suppose that they improved, that character which, from the beginning, was perfect and spotless. Did then his sufferings relieve mankind in this world, of what, but for his intervention, they must have endured themselves? If so, their sins, not being accompanied with any, or with a less proportion of pain, would have nothing to correct them; or rather, on our author's notion, would be no sins at all. Or if, by his sufferings, an immunity from future and eternal pain was procured for them, then too there would be nothing to acquaint those, whose sins outlived their present existence, that they were acting wrong, and consequently, no possibility for them to act right. Thus monstrous and perplexing are the consequences of that system of the Divine Government which Dr. S. advocates as the true one. It is a system, however, which, while it is disguised under the assumed title of Christianity, and by a pretended appeal to the testimony of that religion, is yet not only altogether independent of it, but altogether adverse to it. It is a system which Infidelity might have framed, and which Vice would patronise. It is mischievous, because, grounding itself upon acknowledged foundations,—such as the goodness, the providence, and the universal government of the Deity,—it proceeds to the most erroneous, unscriptural, and demoralizing conclusions. If it speak peace to the awakened conscience, on its own exclusive principles, it is such a peace as flattery or falsehood might impart. Tell a condemned culprit that his sovereign has pardoned, or will not punish him, and he may and will rejoice, until by experience he discovers his mistake. For the comfort of the true Christian, at the thoughts of approaching dissolution, there is no need that he should believe that universal restoration is the ultimate end of the Divine administration; his faith will be supported—his hopes animated—and his composure secured by a more cheering and less distant prospect than this. The consolations, therefore, which Dr. S. has to impart to the wicked,—the Christian needs them not. And does a system which can offer no advantage to the good, while it affords great encouragement to the bad, bear upon its front any marks of being contrived by wisdom, or of being founded in truth?

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ART III.—*A Sermon, preached at the Parish Church of St. Mary, Islington, on Saturday, January 20, 1827, on the occasion of the lamented death of H. R. H. the Duke of York. By DANIEL WILSON, A. M. Vicar.* London, George Wilson, 1827.

*A Sermon, preached before the University of Cambridge, on Sunday, January 21, 1827, on the same occasion. By JOHN GRAHAM, A. M. Fellow of Christ's College.* Rivingtons, 1827.

*A Sermon, on the same occasion, preached at the English Chapel, Paris. By LEWIS WAY, A. M.* Hatchards, 1827.

OUR limits preclude us from making any observations on the subject of these discourses; we shall, therefore, immediately proceed to notice the contents of each, beginning with that of Mr. Graham.

Mr. Graham's Sermon was preached before the University of Cambridge, and was printed at the request of the Heads of Colleges. His text is Heb. ix. 27, the subject,—Death and Judgment. After advert- ing to the wisdom of considering our latter end, and the general tone of seriousness which pervades a nation when a great man dies, he sketches the character of the departed Duke with much feeling and propriety.

We read the following passage with pleasure :

"To allude to the able and impartial manner in which he executed the high duties of his official station, would be to introduce a topic but ill suited to this place. The course of war and the career of arms afford no congenial theme for a Minister of the Gospel of Peace. Yet if it be natural for us to feel an honest pride in the still recent laurels that our countrymen have so nobly gained in the cause of liberty and justice; if it be a source of triumph, to feel that our military fame and strength secure us against all danger, or, at least, against all dread, of foreign hostility; if we delight to witness in the higher ranks of the British Army that elevated sense of honour, which, though it may not make ambition virtue, yet softens all the horrors and ferocity of war;—if, lastly, we behold with pleasure a provision made for the time-worn soldier, or for the tender orphans of those who have fallen in their country's service: then let a Nation's gratitude follow the lamented Individual, under whose auspices and exertions this picture has been so fully realized." Pp. 7, 8.

It was, indeed, with astonishment that we heard many preachers, when alluding to the eminent services rendered by the Duke of York to the army of our country, glory in the success of our arms, and the defeat of our enemies, without one single regret that such things should be. Surely a Christian, when he exults in the success of a war, however just, and in conquest however glorious, should not be deaf to the cries of the widow and the orphan, nor neglect to remember the devastations of a conqueror, the neglected slain, and the miseries of the dying without the comforts of a home, or the consolations of religion.

The Preacher then proceeds to consider a future judgment, and asks what will be our ground of hope in the great and terrible day of the Lord.

"I would willingly believe, that, among those who hear me, there are few, whose lives have been deeply stained by the practice of deliberate and habitual vice. But though our Conscience may perhaps so far acquit us, yet how few of us can look back on our past conduct with feelings of unalloyed and perfect satisfaction? Of the years, that have silently and imperceptibly glided over our heads, how great a part has been spent, to use no harsher term, in thoughtless levity? How much have our affections been engrossed by the things of time and sense; as if the end and purpose of our being was merely to crowd the narrow span of life with variety of enjoyment, and to shew our ingenuity in extracting fresh pleasures from each fleeting hour? How few are the moments, that we have rescued from the cares and amusements of the world, to retire into ourselves; to commune with our own heart, and be still; to meditate upon a life to come, and a future judgment; to breathe forth our prayers to the Father of mercies, in whom we live, and move, and have our being? Even in such intervals of serious reflection, few as they have been; even here in this holy place, and in the very moments when we are addressing our supplications to the throne of grace; how often have we suffered coldness and languor to mix with our devotions, and to quench the holy influence of the Spirit in our breasts? How often have we paid the homage of the lips, rather than of the heart? How often has the world supplanted Heaven in our thoughts, and weighed down the soul, when it should have soared upon the wings of Faith to seek communion with its God?" P. 13—15.

And never should it be forgotten, that though our memory be faithless, and our view of our past offences and omissions indistinct and confused,

"No forbidden deed that we have done; no false word that we have spoken; no unhallowed thought that we have ever cherished;—but will be found recorded in the number of our sins, when God shall call us to judgment." Pp. 15, 16.

We should have been glad to have closed our review of Mr. Graham's sermon here; but there is one passage apparently so objectionable, that, as faithful critics, we cannot pass it over. He alludes to the terror and anxiety which will distract the man who defers the work of repentance till his death-bed, and then adds—

"It may be, that the grief which we then shall feel,—that our shame, our tears, our agony, will, through the merits of our Saviour, procure us mercy hereafter: but they cannot give us peace and comfort here, nor prevent our life from closing amidst doubt, and fear, and trembling." P. 21.

We are quite sure the learned and excellent preacher will readily allow that these words are susceptible of a construction which he did not intend, and which is contrary to the express declarations of Scripture—*GODLY sorrow worketh repentance to salvation; but the sorrow OF THE WORLD worketh death.*

We may now turn to the Sermon of the Vicar of Islington. His text is, 1 Cor. xv. 26. "*The last enemy that shall be destroyed is death;*" and "*Death the last enemy of man—Death destroyed by the Son of God*"—are the two points on which he dwells.

He well observes, that though the stroke of this our enemy is terrible and appalling when it falls within our own circle, yet such is the

inattention or selfishness of the human heart, that the impression is scarcely felt when it occurs in a family or neighbourhood but little connected with ourselves.

"But when, from time to time, the most exalted personages in the community fall under the stroke of the king of terrors; when a prince, within one step of the throne, is precipitated from that lofty pinnacle; when all that we have admired as glorious, and pursued as good, is carried off as by a flood, we wake up for the moment to our misery. We start as from a trance; a whole nation, moved by a common sympathy, laments over the calamity; ordinary pursuits and passions are suspended; and the public mind is roused to that state of moral reflection, which is most favourable to the entrance of truth. In the case before us, every circumstance of the recent loss recurs to the memory with the most tender associations; and all the secret springs of affection and sorrow are opened." P. 7.

After describing the power of this dread foe, he considers death as the punishment of sin; and it is this which constitutes its real bitterness.

"It is this which makes it emphatically the enemy of man. Death ushers in the criminal, compels him to appear, drags him, reluctant as he may be, before the tribunal of God, and leaves him there to await an irreversible and eternal sentence. It is in this sense that it is the *LAST enemy*." P. 11.

"And tell me, you who are sincere enquirers after truth, what means were ever devised for conquering this dread enemy, unless as Christianity was allowed to point out the way. Tell me, Disputer of this world, what are your favourite schemes, for escaping or vanquishing this foe—how do you propose to explain away the existence and ravages of death, to reason down the anguish of conscience, and argue against the forebodings of guilt. Tell me, vain Objector against revelation, what you intend to substitute in the place of the Mercy which you would reject—how you mean to expound and relieve the sorrows of humanity, and guide wandering man through the mazes of his path. Tell me, proud Philosopher, what, after all, you know of the soul, and of the deliverance of it from sin, and its preparation for the bar of God and the eternal judgment. But why do I propose such questions, at which mortal wisdom turns pale! The fact, the plain matter of fact is, that Death, after all the speculations of human reason, is an enemy implacable, fierce, insidious, mighty—an enemy ever threatening our peace—an enemy, which the more we contemplate by the light of conscience and of Scripture, the more dreadful does it appear, and which all the pomp and circumstance of funereal honours are employed in vain to conceal.

"Sepulchral honours are due, indeed, to the feelings of the living and to the station of the dead. We have authority for the use of them in the examples of every age. They mitigate and divert the distractions of the afflicted heart. They are the language of Christian faith and hope. And on such national calamities as the present, they are the becoming expressions of public sorrow. A loyal and affectionate people take a melancholy pleasure in mingling their feelings of grief with those of their beloved Sovereign, and paying to the heir of the British throne the highest honours that can surround the grave.

"But in the view which we are now taking of death as it is in itself, I still see the enemy of man under all its sepulchral preparation, yea enlarged and magnified amidst a nation's tears. The pomp and splendor of funeral decorations, of state appearance, of titles, and coronets, and torches, and processions, and anthems, cannot deceive us; cannot hide from us the humiliating truth of nature's fall under the stroke of death. The very attempt to adorn the scene deepens its horrors. The gloom of the grave defaces all—the magnificent chambers of royalty are but the shrouded antichambers of the tomb—the gorgeous decorations are blotted out by the dark black covering—the superb

hangings are surmounted with death-like tokens—the splendid lamps have lost all their lustre—the grand presence and withdrawing charabers, where the magnificent court of our Empire had lately surrounded its august Sovereign, are crowded with the sad visitants of a sepulchral spectacle—the throne itself is a throne of death. The mournful sounds of lamentation and woe thrill through the vaulted palace. The grim tyrant glories in the pageant as it proceeds, and stands forth only the more odious and ghastly, whilst he counts up a whole nation approaching one by one to acknowledge his iron sway and become the witnesses of his gloomy triumphs.

“And is there then no voice of mercy for man issuing from the tomb? Is there no adequate consolation even in religion against the fear of death? There is, or this Christian temple would never have been reared to the honour of the Son of God—there is, or we should never have heard in this place the accents of grace and salvation, nor have assembled this day to mingle the voice of resignation and hope with the sighs of vanquished nature. Thanks be unto God, death though an enemy, though our last and greatest enemy, is not an unconquered foe—there is one mightier than he, under whose feet the destroyer of man is himself subjected—the *last enemy that shall be destroyed is death.*” P. 12—15.

The length of this eloquent passage prevents us from following the preacher through the second division of his discourse—Death destroyed by the Son of God. We cannot, however, refrain from extracting ‘the instruction’ which he deduces from the whole subject.

“And what is this instruction? Is it not, that every one of us must either be under the foot of a deadly enemy, or rescued by faith in a Saviour’s hand? Is it not, that every thing depends on the fact, whether we are obeying, or not, that Gospel which proposes to us the triumph of the Redeemer over death as the way to our own? Is it not that *THIS LIFE IS INFINITELY DESPICABLE AND MISERABLE, WITH ALL ITS GLORIES, IF IT END WITH TIME; BUT INFINITELY BLESSED AND HONOURABLE, WITH ALL ITS SORROWS, IF IT PASS INTO ETERNITY?*”

“For how petty and miserable are all the objects of human pursuit, if they end with time and are the sport of the horrid foe? Death is near—already his toils are spread for us—his hand may be now raised for the fatal stroke. The decease of the heir of England is a lesson to a whole nation. Death, “inexorable to the pleas and entreaties of mortals, unawed by the presence of grandeur and the prerogative of power, executes the commission he receives.” The prince falls, and seems to call to us as he descends into the tomb, *Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.* Alas! what is human grandeur! Do we not see in the grave now waiting to receive the royal remains, all earthly glory effaced, all earthly power weakened, all earthly good engulfed, all earthly deliberations mocked and frustrated? “On whichever side I behold the grandeur of man, except as coming from God, and devoted to God, and thus discovering a ray of the divinity, which justly attracts my reverence,—but in itself, and so far as, it is merely human, what is there in it deserving of envy? I see death always at hand, which casts so deep a shade about all that the world calls splendid, that I know not on what to fix this august name of grandeur.” We see indeed its duties, its responsibilities, its cares, its seductions, its dangers, its shadowy fleeting character; but eternity, which brings us all to a level, stretches so immediately beyond, that the impression of glory is effaced, and we see nothing left but the foot of an enemy trampling and spurning its victims.

“Approach, then, ye votaries of ambition, borne away with the insatiable lust of distinction and power; behold the royal tomb, and tell me where will be your glory, your projects, your honours, your fame, your aggrandizement, when the insatiable grave shall have devoured them all.

Draw nigh, ye thoughtless daughters of pleasure and vanity; look down for a moment into the dark dread vault, and measure the narrow space between you and eternity; and confess, with the Apostle, that *she that liveth in pleasure is dead while she liveth.*

"Come near, too, ye active, restless traffickers of this world, overwhelmed with your calculations, your speculations, your dreams of wealth and repose, behold the remains of royalty, and say, with the Prophet, *Woe unto him that increaseth that which is not his, how long? and to him that lodeth himself with thick clay.*

"Approach also, ye rash disputers and unbelievers of the age; behold the gaping void which is before you, and see at your back Death, the insidious monster, watching his moment to precipitate you into the gulf.

"Draw near, in a word, all ye who are still impenitent and unholy, who are living in sin and forgetfulness of God, who are postponing the duty of conversion, and the care of the soul, and are flattering yourselves that you have time enough for this great concern; behold the grave swallowing up the young as well as the old—behold the narrow, cold, cheerless bed, which will soon be your only remaining mansion; and reflect that *the dust shall return to the earth as it was, and the spirit shall return unto God that gave it—he shall cut off the spirit of princes, he is terrible to the kings of the earth.*" P. 32—35.

Our notice of Mr. Way's Sermon must be very brief. His text is Job xix. 25: "*I know that my Redeemer liveth.*" He observes, that the last words of every man possess peculiar interest; and quotes those which are ascribed to the departed Duke—"Now I know that I am dying." He continues—

"In every death there is a voice, and one of universal import, for death hath passed upon all. Where is the descendant of Adam, who may not upon any, and on every day, and in every hour and moment of his life, adopt and apply to himself the same words,—‘I know that I am dying;’ since ‘in Adam all die?’ And where is the man, who may not, if he will, take up with me the words of the text, and say, ‘I know that my Redeemer liveth,’ since ‘in Christ shall all be made alive?’ And why postpone the consideration, which dethrones the king of terrors, disarms death of its sting, and gains a victory over the grave? which enables the believer to say, ‘I die daily, nevertheless I live; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.’" Pp. 4, 5.

The preacher, then, from the latter part of the verse whence this text is taken,—"*He shall stand at the latter day upon the earth,*"—takes occasion to advocate with considerable energy the opinion that there will be a millennium; and insists that such was the expectation of Job. He observes, that in the Nicene Creed,

"By the world to come is not intended, in Scripture, and cannot be according to the original sense of the words, the heavenly state; but a period of time, and a state of this habitable globe; namely, that of the first resurrection from the dead, which is the subject of the whole fifteenth chapter of 1 Corinthians; and not the general resurrection and judgment (as supposed), where the apostle speaks of Christ as the first-fruits; afterwards, they that are his, at his coming, which is the coming of his saints. Then cometh the end, or general judgment of the wicked, when He shall have delivered up the kingdom to the Father." Pp. 16, 17.

\* \* \* \* \*

"Of which dispensation, and appearance, and kingdom; the sum and scope of prophecy, we have many things to say unto you, and would not be prevented by the remark, of little meaning to those who use or hear it; that the pulpit is no place for politics.

"If by politics be meant the intrigues of needy men for place, and the struggles of party men for power, and the projects of ambitious men for advancement, and all the crooked means by which the god of this present evil world carries on his purposes therein, in direct opposition to the kingdom of Christ,—God forbid that the minister of the Gospel should have any concern therein; but if by politics we may understand the kingdom and 'the commonwealth' (*πολιτεία*) of Israel,' and in connection with it, the moral government of God over the world; which though no longer in part, or as yet, wholly administered by a visible civil theocracy, is ever under the continual operation and guidance of his secret and overruling Providence,—If by politics we imply that determined system of operation, by which the nations of the world, and those especially more immediately connected with our own, are now actually moulding into the very form, and assuming the very relations, and existing under the very circumstances, all predicted concerning them,—then we may assert, that the Bible is the only book from which true politics can be drawn, and the pulpit the best place for teaching them. And the contrary notion, that the preacher of the Gospel has nothing to do with what is passing around him; that he should leave the current of public opinion to take its course, and popular characters their own direction: without admonition to kings and counsellors, and public authorities, drawn exclusively from the word of God; hath brought that office, of old so highly magnified, into comparative contempt; hath relaxed the hands of discipline, and strengthened the hands of violence and disorder." Pp. 13, 14.

Mr. Way thus connects the subject of his Sermon with its immediate object.

"It was the reaction of popery upon the protestant cause, which stifled this doctrine after the reformation, when our reformers, emerging from the death and darkness in which the truth had so long lain buried, came up like Lazarus from the tomb, with his grave-clothes wrapped about him; but as he sat down with Jesus at table, so may we, as children of the resurrection, sit down with Christ, and eat and drink at his table, in his kingdom; who is the Resurrection and the Life, the First-begotten from the dead, and will be manifested hereafter as the Prince of the kings of the earth, when he shall take unto himself his great power, and shall reign.

"Be assured, my brethren, it is no 'cunningly devised fable,' no private interpretation of prophecy, no revival of an exploded heresy, which I am thus earnestly recommending to your attention: but it is the word of eternal truth, the faith of the primitive, and the hope of the protestant church; and, therefore, speaking to you over the tomb of a prince, who, whatever might be justly advanced in commendation of his public or private character, either as a commander under whose administration the arms of England have been blessed by Providence with such signal and unexampled victory; or as a person of such excellent family affections, that he honoured his royal father whether living or dead, and loved his reigning brother above his own right of succession to the crown; it is my duty to commend him to you, to our country, and to posterity, as a PROTESTANT PRINCE, who felt and understood whereon that his right of succession rested for its basis, and who had pledged himself, in his place as a senator, to protect and maintain it in his place as a sovereign. And as he possessed much of the military talent, and more of the civil and domestic virtues of Germanicus Caesar, I am led, by association, to adopt a sentence from the funeral oration pronounced over that imperial general, of whom it was said, as it may be of the deceased, that even 'they that were unknown to him will lament his loss.'" Pp. 20, 21.

\* "Flunt Germanicum etiam ignoti!—Erit vobis locus querendi apud senatum, invocandi leges. Non hoc præcipuum amicorum munus est, prosequi defunctum ignavo questu; sed quæ volucrit meminisse, quæ mandaverit exsequi."—(C. Corneli Taciti. Annalium, lib. ii.)

ART IV.—*Two Sermons, preached at Guildford, at the Spring and Autumn Visitation, 1825; the latter before the Honourable and Venerable T. DE GRAY, M. A. Archdeacon of Surrey. By CHARLES JERRAM, M. A. Vicar of Chobham, and Minister of St. John's Chapel, Bedford Row, London. With an Appendix, on the Subject of Baptismal Regeneration. Printed for G. Wilson, Essex Street, Strand. 1826.\**

WE resume the subject of these sermons with much pleasure, although we cannot entirely agree with the reverend author's view of regeneration. We cannot, however, withhold our tribute of praise from that genuine spirit of Christian integrity and impartiality which the second Sermon and the Appendix exhibit with reference to this subject. Mr. Jerram has full right to profess the high sentiment of the philosopher of old, and to say, "*Mutatis nominibus, amicus Paulus, amicus Apollos; sed magis amica Veritas.*" And on all other points of doctrine in this sermon, we can bear as unequivocal a testimony to his orthodoxy as the first sermon in our last number.

The Sermon on Acts xx. 20, 21, is divided into the *doctrines*—the *duties*—and the *privileges* of our holy religion. These, undoubtedly, constitute the ground-work of all true preaching. The mere moralist omits the first—the Antinomian the second—and, unless Bishop Horsley† was a base libeller of his brethren, the clergy, there wanted not in his day; and, unless our experience and observation mislead us, there still, unfortunately, wants not a class of preachers, who, at least, very defectively state, even if they do not wholly omit, the privileges of a Christian. Thus what God has inseparably joined, we too often see put asunder by man, and with more or less of practical ill consequence to the general tone of Christian principle. The system which does not comprehend each part of the true foundation, can never support the true superstructure. If the doctrines are omitted, "the Christian system is reduced," as Mr. Jerram truly says, "to a mere improvement of heathen ethics." The heathens, either by arguments drawn from the external misery of the virtuous in this life, or the various proofs given, in His own works, of a supreme moral Governor of the world, or assisted more or less by tradition from those to whom the will of God was partly revealed, maintained and taught that the end of our natural life was not the end of our being. *This* the Christian preacher says is *revealed*—nay, that the next life is an *everlasting* life—and that man will be perfectly happy, or perfectly miserable *everlastingly*, as he obeys God, or not—as God has, or has not, the *first* place

\* Our readers will have the goodness to correct a misprint in our last number: p. 82, line 5, for 'unavoidable,' read 'avoidable.'

† Primary Charge to the Diocese of St. David's.



in his heart—in one word as he is, or is not, a righteous being. But who among men could hope, *on this ground*, to inherit everlasting happiness? The Scriptures tell us, there is not a righteous man on earth—"there is none righteous, no not one."\* Whence then does the *first ray* of hope beam on the enquiring Christian? From the *doctrines*, that his heavenly Master is "the Author of eternal salvation;" that his "escape" from sin and misery depends, not on whether his actual sins have been less or greater, fewer or more, than those of any one, whose adoption among the blessed is placed beyond a doubt; but whether he "neglects so great salvation," or with a due and proportionate repentance "not to be repented of," accepts and embraces the offered pardon—not whether he has once imbibed the poisonous suggestions of the world, the flesh, and the devil, with which all are more or less tried and proved; but whether he has drunk deeply and effectually of the antidote supplied in the Gospel of truth—whether he looks, with the firm reliance of a true faith, to a revealed mercy-seat—whether he believes in all the mysteries of redemption, sanctification, and justification—that, if he "confess his sins, God is faithful and just to forgive them;"† and that thus the Divine veracity is not more pledged, that every one resting on his own works shall die,‡ than it is to the penitent believer in Christ, that he shall be "cleansed from all unrighteousness," and "live, because his Saviour liveth."§ The Gospel is described in the language of inspiration itself, as "glad tidings of great joy, which shall be to all people;" but the mere moralist, who omits to display those doctrines which demonstrate what our author well defines "the freeness and fulness of pardon," in fact, withholds the glad tidings which every preacher of the gospel is commissioned and required to proclaim.

"Others," says our Author, "perceiving that this course of public teaching is fundamentally defective, and compromises all that is peculiar to Christianity, give a distinguished prominence to its sublime doctrines. But whilst these are orthodox in their faith, they are not always sufficiently alive to the importance of Christian duties; and, by paying a disproportionate attention to the first principles of religion, and the foundation of the building, the growth of the Christian in the knowledge of God is retarded; no spiritual temple of holy duties, devout affections, or ardent zeal in their Master's cause is raised;—and consequently, no 'living sacrifice' is daily offered up;—there is no 'habitation of God through the Spirit,' and no presenting of the 'body, soul and spirit, to God as an acceptable service.'"

It is evident, that the religious views of teachers of this second class, though not so deficient in all that is peculiar to Christianity as the first described, may be not less dangerous in their tendency to some descriptions of hearers. It pleases not a few to hear speculative

\* Rom. iii. 10. † 1 John i. 9. ‡ Ezek. xviii. 20. Rev. xx. 15. § John xiv. 19.

doctrines, and a gospel made up of promises, and all spiritual blessings held forth, without that being defined upon which they are all suspended—to be told what has been done *for* them, rather than what must be done *by* them—of the conditions on which Christ will be to them “the Author of eternal salvation”—of what “repentance towards God” includes, and what “faith towards our Lord Jesus Christ” achieves, wherever it is real, and emanates from the spirit of conduct, and not of mere knowledge—from a prostrate will, and not a prostrate understanding only. On the other hand, to those whose consciences are tender, who are “of a contrite spirit, and tremble at God’s word,” such preachers neither afford comfort, nor advance them at all in that “peace of God” for which they hunger and thirst. They cannot bring themselves to believe in promises wholly unconditional; and stand still at best, when they might have been progressive, if the “whole counsel of God” had been laid before them, and “the word of truth rightly divided.” Their own knowledge of “the oracles of God” tells them, that these partial and mutilated views cannot be in accordance with them. In a word, they find neither assistance communicated to their minds, nor warmth to their hearts; and those doubts which our natural unbelief engenders, rather increased than removed.

“A third class discover the defects of both these, and endeavour to supply the deficiency by combining moral duties with scriptural doctrines, and thus ‘fulfilling the law of Christ.’ These are both ‘sound in the faith’ and ‘zealous of the law;’ and would seem to be able ministers, not only of the letter, but also of the spirit of the gospel. Yet even these, on reflection, will be found to come short of the correct standard of the Christian ministry. They have furnished the mind with sound doctrines;—they have exhibited a model of holy conduct, and exposed the danger of ‘holding the truth in unrighteousness;’ but they have produced no interest, and have excited no sympathy;—they have ‘prepared the altar and the wood,’ but have brought no fire to kindle it;—the heart is left unaffected;—the love of Christ does not constrain;—there is neither joy nor peace in believing. The whole system is cold and repulsive. It offers nothing as a compensation for the sacrifices it demands. It presents no allurements to the young;—no equivalent for the loss of present pleasures;—no cordial for the faint;—no consolation for the afflicted;—no support in adversity. What, then, is necessary to complete this defective system? Evidently an exhibition of the *privileges of the true Christian*;—of the *present blessings*, as well as the *future rewards* of a life of faith in the Son of God.”

We cordially assent to these observations; and shall the inspired penmen proclaim, as with the voice of angels, such blessings “as eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive,” as the *present*\* privileges of the consistent Christian, and yet the ministers of our own day be dumb on such topics? Can such defective statements be received as “the sincere milk of the word,” or the hearers be expected to “grow thereby?” Can these be

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\* See Notes in Mant and D'Oyley's Bible on 1 Cor. ii. 9.

their "meat and drink," as the true gospel was to their great Master, and be esteemed, in the inimitable language of Job, "more than their necessary food?" And not only to those who have (with allowance for human imperfection) uniformly "fought the good fight," are gospel privileges confined. Let it never be forgotten that Christ prayed for his own murderers—that He commanded the gospel to be preached first to *their* nation—that He associated with publicans and sinners in hopes of winning and converting souls—that the lost sheep, the lost money, and the prodigal son, are all set forth in parables, to exhibit "the freeness and fulness of pardon" to the penitent, and demonstrate, that none are excepted but those who, through perverted views of religion, except themselves, and "refuse comfort." And to all who have truly surrendered themselves to Christ, and in whom He reigns, is it not said, in the ardent language of admiration, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God;"\* and *promised* † that we "shall receive the adoption of sons," and that "because we are sons, God would send forth the spirit of his Son into our hearts, crying, Abba, Father;"‡ that "if we are children, then we shall be heirs of God, and joint heirs with Christ;"§ that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit;|| that *all* things shall work together for *good* to them that love God;¶ that we are "*more* than conquerors through him that loved us;"\*\* that *no separation* can be made between Christ and us, either by life or death;†† and that "all things are ours—the world, or life, or death."‡‡ Indeed, what is it simply to remember that our High Priest and Advocate with the Father, hath the dominion over all worlds, "the keys of hell and of death," can open the whole spiritual storehouse of heaven to the renewed soul on earth, as well as the gates of paradise to the separate, and of heaven itself to the re-embodied spirit; and is gone before us, "the first-fruits of them that slept," and "to prepare a place" for all his sheep that have heard his voice; that he will be there as well as here to welcome us; and that in the very waters of death we shall not be out of the reach of his "rod and staff."

"It was chiefly," continues our Author, "to this peculiarity in the Apostle's preaching that we are to ascribe under God the extraordinary success of his ministry. It was adapted to the state of man in all his wants and infirmities, and discouragements. It accorded with the sympathies of his nature, and opened an easy way to the heart. Hence, multitudes crowded to the standard of the cross;—they forsook their 'broken cisterns,' and came to these wells of salvation;—they asked, and the compassionate Saviour gave them the living water, which was in them a well of water, springing up into everlasting life.

"Thus, in the Apostle's hands, the system was complete; and it furnished him

\* 1 John iii. 1.

† Gal. iv. 4.

‡ Gal. iv. 5, 6.

§ Rom. viii. 7.

|| Rom. viii. 1.

¶ Rom. viii. 28.

\*\* Rom. viii. 37.

†† Rom. viii. 39.

‡‡ 1 Cor. iii. 21.

with all that the great masters of eloquence desired, in order to produce the most powerful effects. It supplied him with the most sublime doctrines for instruction; it suggested the purest and most cogent motives for action; and it presented him with every topic which could delight and animate the soul, and stimulate to the most arduous and magnanimous enterprises."

We would gladly accompany Mr. J. through every part of this excellent Sermon, and show how faithfully he delineates that spiritual life on which all these privileges are suspended—the nature and circumstances of repentance—and the true character of faith as "working by love, purifying the heart, and overcoming the world." But our necessary limits compel us to proceed to a few remarks on that part of the Sermon and Appendix to which we cannot yield an entire assent.

From the worst and most dangerous error which prevails respecting baptism,—that of resting in it (as the papists are *taught* to do, and as, we fear, many nominal Christians do practically) as a mere *opus operatum*, and having salvable efficacy in *itself* for *all* recipients,—Mr. Jerram seems to have been always freed by the general soundness of his religious views. Into another, much less dangerous, but at least equally prevalent error, viz. that regeneration, or the new birth, means that entire change of heart by which man is fitted for heaven, he appears, by his own candid statement, to have fallen. From this a deeper consideration of the subject has completely freed him; but to us he still appears to overlook the express language of Scripture, and of our Church, on the spiritual efficacy of the sacrament as a "means and pledge of an inward and spiritual grace *given* unto us."\* This must still be matter of opinion; but it is matter of *fact*, that the greatest names which our Church knows among her sons, support our opinion on this point; and we shall be excused if, even in a review, we go into some detail of authorities.

The Church itself, we all know, after asserting that a sacrament has *two* parts, thus defines the inward and spiritual grace of baptism:—"a death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are *hereby* made the children of grace." Bishop Jewel† says, "Baptism is our regeneration, or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven." Hooker, in his Ecclesiastical Polity‡, defines this sacrament as "challenging to itself the *inchoation* of those graces, the *consummation* whereof dependeth on mysteries ensuing;" and a little further adds, "It is not ordinarily God's will to bestow the grace of sacraments on any, but by the sacraments, which grace also they that receive by sacraments, receive it from Him, and not from them." Bishop Jeremy Taylor, in his *Life of Christ*,§

\* Catechism.

† Apology, fol. edit. of his Works, p. 265.  
§ Sect. 12, p. 199.

‡ Book V. ch. 57.

says, "*Then (that is in Baptism) God pours forth together with the sacramental waters a salutary and holy fountain of grace, to wash the soul from all its stains, and impure adherences.*" Bishop Burnet thus comments on the words of Christ to Nicodemus:—"Nothing in reason can be understood by the being born of water and of the spirit, but the being initiated by baptism, and *inwardly sanctified.*" The pious and learned Isaac Barrow affirms, that "it hath been the doctrine constantly, and with very general consent delivered in the Catholic Church, that to all persons, by the holy mystery of baptism duly admitted into the communion of Christ's Church, *the grace of God's holy word is certainly bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them.*"\* Bishop Horsley expressly teaches that "the ordinary gifts of the spirit, those moral influences by which every believer must be regenerated *in order to his being saved*, are conferred in baptism."† And the unexceptionably excellent Bishop Dehon, in his Sermons on Confirmation, thus alludes to this most interesting subject:—"The presence, and efficacious influence of the Holy Spirit, are that without which man sinks, the victim of his infirmities, into ignorance, and corruption, and spiritual death; and with which he rises, in proportion to his measure of it, and the constancy of its operation, to a nearer and nearer resemblance of the God who created him. This important gift, with the other mercies of the gospel, the Almighty covenants with Christians, *when they are baptized.*‡ Mr. Jerram indeed cites a higher authority§ than the Church, or any of her sons, for disconnecting Baptism and the change of nature, which all must undergo. But it will not weigh lightly with a man of his "excellent spirit," to be told as to the passage of Scripture from which he infers that "Repentance and faith are perfectly distinct from all that takes place in baptism, and form no part of what is there transacted or conferred;" that the pious and very learned Joseph Mede, Waterland, and Gloucester Ridley, each in a sermon on that very text, maintain, by elaborate, and, to us, most convincing arguments, the connexion between Baptism and the spiritual life, (which Mr. Jerram would ascribe *exclusively* to other and subsequent channels of the grace of God) in as firm and decisive a tone, as the other great authorities we have cited ground the same doctrine on the scripture generally.

We cannot look upon this point of difference from Mr. Jerram's views

\* Vol. III. p. 526.

† Nine Sermons, p. 321.

‡ Sermons, Vol. I. p. 129.

§ Titus iii. 5. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost." As Mr. Jerram observes, the term '*regeneration*' occurs only in one other text, Matt. xix. 28, and as it is there clearly held by Bishop Middleton and the majority of commentators, to refer to a future state of being, that text cannot affect the question respecting Baptism.

as unimportant. Considering Baptism, as the Church teaches us, an ordinance of Him who is emphatically called "the true Light that lighteth *every* man that cometh into the world," we should expect that spiritual grace, of which it is the initiatory means, to be given without respect of persons to all. The trite objection to this is, that the lives of many who have been baptized prove them not regenerate, but destitute of faith, and given up to sin. "This only proves," says Bishop Dehon, "that there is nothing irresistible in the moral operations of God; that the covenant of His mercy and grace in Christ is conditional; and that in the performance of the condition we are perfectly free." And it confounds regeneration (which is the *beginning* of the spiritual life, a good seed which may be cultivated in good ground, or choked among thorns and briars, or find no root in stony places) with renovation, or conversion of the heart, which is the *completion* of the spiritual life. But the Church never so confounds them. When we pray in her public formularies for renovation, the prayer comes from those who are regenerate already;—"Grant that we, being regenerate, and *made* thy children by adoption and grace, may daily be renewed by thy Holy Spirit."\* And in the instructive parable of the sower, above alluded to, though the seed bore very little fruit in some ground, and none in others, it was *the same seed in all*; and we are expressly told that this was intended to illustrate the kingdom of God. *Mark* iv. 5.

There is an inimitable passage in Bishop Taylor's Discourse on Confirmation, which our desire to heal controversies in the Church leads us to transcribe:

"Baptism itself, as to the external part, is not necessary indispensably; but baptismal faith, for the remission of sins in persons capable, that indeed is necessary. Christ does not say that the want of baptism damns as the want of faith does; and yet both baptism and faith are the ordinary way of salvation, and both necessary:—Baptism, because it is so by the Divine commandment, and faith, as a necessary means of salvation, in the very economy and dispensation of the gospel. Thus it is also in the other Sacrament. 'Unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us:'—and yet God forbid that every man that is not communicated should die eternally. But it means plainly, that without receiving Christ, as he is by God's intention intended we should receive him in the communion, we have no life in us. Plainly thus, without the internal grace we cannot live; and the external ministry is the usual and appointed means of conveying to us the internal:—and, therefore, although without the external it is possible to be saved, when it is impossible to be had, yet with the wilful neglect of it we cannot."

Mr. Jerram will excuse this digression, if we do not greatly mistake his character. We ought not to take leave of him without a word or two to prevent one obvious misconception of our remarks on this part of his Sermon. We feel that we have substantially the same end in view, and do not wish to lower his practical standard a single tittle.

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\* Collect for Christmas-day.

The most orthodox writers of our Church, who have carefully maintained that regeneration takes place in Baptism fully and completely, have not been less anxious to hold up the doctrine of renovation, and conversion of the heart to God. Dean Stanhope says

"Turning to the Lord with all our heart, denotes a serious and unfeigned repentance; such a thorough and total change of desires and affections, as the Scripture calls a *new heart*, a *new spirit*, and that which renders the person, in whom it is found, a *new creature*. Without this we may have the *form*, but not the *power* of godliness. Nor could such conversion be lasting."\*

And the venerable Jones of Nayland thus writes:

"The same baptism, which is sufficient to save an infant, is sufficient only to condemn those, who might, but never do get any farther. As the Christian advances in life, there must be other evidences of his spiritual union with Christ. For as by baptism he is born to a new state, so by faith, by a partaking of the other Sacrament, by prayer, and by a godly life, it must appear that he *liveth in Him* unto whom he was born again."†

And in the same Sermon—

"If any man have not the spirit of Christ, he is none of his: and certainly he is without the spirit, if he is without its fruit."‡

We have been led by the prevalence of indefinite opinions on this infinitely important subject, and by the undoubted fact that Baptism is under-rated, as a divinely appointed means of grace, by many conscientious ministers and members of our Church, into some departure from the strict character of Reviewers. We shall now conclude, with a sincere wish for the success of Mr. Jerram's pious labours, and with an expression of our confidence that, if these pages meet his eye, they will receive his impartial consideration.

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ART. V.—*A Companion to the Altar, with Occasional Prayers.* By GEORGE A. E. MARSH, A. M. Minister of St. Mary's Chapel, Park Street, Grosvenor Square; and Evening Lecturer of St. Ann's Church, Soho. 18mo. 1s. 6d. Hatchards, 1826.

WE are always glad to notice the publication of works of this kind, for we trust it is in this case, as in others, that the supply is regulated by the demand. It is, we think, quite unnecessary for us to enforce the duty of frequent communion, and the importance of adapting our prayers to the varying necessities of our condition. Be it, however, ever remembered, if we have power to remove the lets and hindrances which beset us in our christian course, it is derived from the flesh and blood of the Son of Man, for from this source is our *life*! *If any man, saith the Apostle, love not the Lord Jesus Christ, let him be Anathema Maram-atha.*

Perhaps there is nothing against which a minister of the gospel

\* Epistle and Gospel, vol. ii. p. 291.

† Vol. iii. p. 284.

‡ Ib. p. 391.



should more frequently warn his flock than *formality* in religion. We are all by nature too much inclined to rest satisfied with the bare outward performance of a duty; we are content if we go through the prayers of the Church with tolerable attention, and we lay our heads upon our pillows in security if we have repeated the accustomed prayer. But can he who takes up his cross daily, and endeavours to follow in the steps of his Master,—can such a one proceed onwards in his course without having frequent occasion to betake himself to his God in heartfelt prayer? Examining himself, not by the corrupt fashions and customs of the world, but by the pure Word, he discovers his particular sins, and seeks, by an appropriate application to the throne of grace, pardon and peace.

"Lord, suffer me not, I beseech thee, to satisfie myselfe with this, that I have once made some shew of humiliation and sorrow for my fals, but grant I may increase in the performance of these duties, and may every day run and enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more earnestness, and striving to be renewed in the spirit of my mind; that so being cleansed from all filthiness both of the flesh and spirit, I may grow up unto full holiness in thy feare, through Jesus Christ. Amen."—*A Helpe unto Devotion*, by Samuel Hieron, p. 203. 20th Edit. 1644.

Mr. Marsh, after an excellent Introduction, in which he shews the folly and inconsistency of those professing Christians who neglect the sacrament of the Lord's Supper, sets out the admirable service of our Church for that office, interspersed with a few short personal prayers for the communicant. We then find a collection of "Occasional Prayers," adapted to those wants which the Christian most frequently experiences. We will extract one, and that which we think the best.

"FOR THE GOVERNMENT OF THE TEMPER.

"O Lord Jesus Christ, at whose all-ruling word the winds were silent, and the waves were still; subdue in me, I implore thee, all angry risings, all tumultuous inclinations, all that savours of a hasty, peevish, unforgiving and revengeful temper; and pour into my heart that most excellent gift of charity, which suffereth long, and is kind, which is not easily provoked, which hopeth, beareth, and endureth all things, Cause me to remember, day by day, thy peaceful precepts, and thy gentle life; that, in all my converse with the world, and, especially with those of my own family, I may not disgrace thy holy name, nor interrupt my brother's happiness by any violence in word or deed. Whilst I am passing through this vale of misery, let thy grace so prevent and follow me, that I may help others to bear their burdens, rather than harness them under the load; and that, when my journey is over, and my work of peace is done, I may be admitted to that kingdom in heaven, where nothing violent can ever enter, through thy merits, O blessed Saviour, to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen." P. 64.

Mr. Marsh certainly deserves well of his flock for thus shewing them what should occupy their private meditations. May all who use this manual profit by its sober piety! May the same spirit guide both the hand and tongue!\*

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\* Owen Felltham.

## MISCELLANEOUS.

## ON CHURCH BRIEFS.

MR. EDITOR,—The circulation of your miscellany embracing a highly reputable and very influential class of society, it becomes, I conceive, a suitable channel through which to offer a few remarks on the subject of the present system of Briefs.

Various efforts have been made from time to time to interest the public mind on this question, but hitherto with very inconsiderable effect. It is not with the hope of offering any very novel or striking suggestion myself that I venture to address you; my object is rather to solicit and draw forth the communications of other correspondents, and thus to excite more general attention to the subject.

I have lately had occasion to observe the entire inefficiency of the present system of briefs in some striking cases, and therefore cannot rest satisfied without attempting at least to effect a reformation in it. It is really grievous, Mr. Editor, to witness the entire apathy (not to say impatience and something approaching to the ludicrous) with which these customary appeals to christian liberality are now too generally received. The most affecting details of a case of need, involving the moral welfare of a large population perhaps, is listened to with the coldest indifference; instead of a large collection at the door, a solitary shilling too often graces the plate, the person employed to hold it appears half ashamed of his fruitless office; and in many cases even this ceremony is dispensed with altogether. "In my own parish (observes one writer on this subject) I am sure my congregation would at any time be willing to give double the sum usually collected to save themselves the trouble of hearing the briefs read: I myself would do the same out of my own purse in lieu of reading them, signing them, &c. and above all, disturbing the order and solemnity of public worship with their intrusion."

If such be the unpopularity of the present system, (and who can be ignorant of it?) and above all, if such be the inefficiency of it, by common consent, surely it is time that some measures should be taken to put it on a better footing, or to do away with it altogether, and substitute a better in its place.

Different suggestions have been offered for this end; some would have the public purse charged with assisting indigent parishes in repairing and erecting their churches under proper regulations and superintendence: some would have stated and general collections by authority; and the funds so raised placed at the disposal of the "Society for building and enlarging Churches," which already exists; only conferring on it extended powers. All are agreed, I believe, that the fees of office should be remitted; the necessary correspondence be conducted free of postage; and the money collected be accumulated in one common fund. Under such and a few other necessary modifications, perhaps, the present system might be allowed to continue with some hope of its answering the desired end; for, let the public only be convinced that their money, free from vexatious deductions, will really be applied to the purpose for which it was ostensibly collected, and the result cannot be a matter of much doubt. Who is there, moving in any class of

society above that of the artizan or common labourer, who would habitually pass the door without dropping at least a shilling or sixpence in the plate; and even the inferior classes would gladly leave their mite: and let any one make a calculation what might be expected from 10800 parishes on the lowest average he can reasonably fix, provided that the existing prejudices against the system of briefs were done away by its having undergone a thorough reformation.

But it is time for me to conclude; my object not being to enter into any details on the subject, but to invite those who are more conversant with such matters, to offer their suggestions through the medium of your pages. I am, Sir, your most obedient servant,

OYTIS.

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NO 1.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

No consistent and rational servant of Christ ought to be an enemy to free inquiry. Error, indeed, may be so decked out by the specious arts of sophistry, as to mislead the public mind for a time; but free and unrestrained discussion will lead to its exposure, and truth will ultimately prevail. Yet the way in which some avail themselves of this liberty of discussion, cannot be sufficiently condemned. Instead of being actuated by a zealous and unceasing love of truth, many begin, continue, and end their inquiries with a determination to support their pre-conceived opinions. That this is no imaginary picture, lamentable proof may be found among the writers of the Unitarian sect. They seem resolved at all hazards to maintain their system; and when it does not naturally conform to scripture, they attempt, by various ingenious methods of torture, to make scripture conformable to it. For this purpose the text is altered at pleasure, the meaning of words is arbitrarily changed, the figurative sense is taken literally, and the literal figuratively; and the plain grammatical signification, if opposed to Sabellian notions, is explained away into mere Hebrew idiom, and oriental imagery. Arts like these, if exercised on productions merely human, might amuse the curious; but when applied to the volume of inspiration, must excite the regret and indignation of the pious. Nor will their regret and indignation be diminished by observing the pertinacious obstinacy with which the Unitarians maintain the dogmas of their heterodoxy. Though refuted again and again, they persevere in broaching the same tenets; and if compelled by the force of argument to give up some of their false glosses, they have recourse to others equally sophistical, yet equally consistent with their creed. The arts of perverted criticism, however, must at length be exhausted; when, being forced to repeat stale and unprofitable sophisms, they will only be able to wage a puny warfare against the citadel of the orthodox faith.

In the volumes before us, we have another attempt to prop up the tottering fabric of Unitarianism; and they largely abound with the arts and artifices which characterize the productions of the abettors of that hypothesis. A shallow literature, a confidence of assertion, and a mean servility to system, accompanied, it is true, with a plausibility,

well calculated to impose upon the unwary, are the distinguishing features of the Socinian writings of the present day. Nor do the four goodly octavos of Mr. Belsham furnish an exception. They exhibit the same faults which pervade the author's other performances, and which, as it should seem, are inseparable from his sect: faults of no common magnitude, and, what is more, unredeemed by any preponderating excellence, which might recommend his volumes to the attention of the scholar. To dilate upon what we consider their defects, or even briefly to point out all the passages which are liable to animadversion, would require a larger space than can now be afforded; and we should weary both our readers and ourselves with the almost endless exposure of what we cannot but deem predominating errors.

While, therefore, we feel it our duty to comment freely upon Mr. Belsham's work, we shall be studious of brevity; with a view to which we shall especially take care to avoid, as much as possible, all the *doctrinal* topics of controversy between the Orthodox and the Unitarians. Important as this controversy is, we shall not enter into it, since the discussion would not only exceed our limits, but be an unnecessary labour after the many able and satisfactory defences of the Established Creed which have recently appeared. Waiving, then, the consideration of *doctrines*, our comments will be chiefly of a *critical* nature; confining ourselves, in the accomplishment of this object, to general observations, and to the adduction of such examples as may be sufficient for their illustration.

The work which we propose to examine, purports to be a Translation of the Epistles of Paul the Apostle, with an Exposition and Notes. In giving an English dress to any production of antiquity, it is of the highest importance to ascertain the genuine text: and Mr. Belsham informs us, that "the first object of the author has been to attain, as nearly as possible, a *correct text*; and to this end he has generally adopted the text of the second edition of Griesbach, in whose accuracy and impartiality all biblical critics, of any consideration, are agreed: and he has, for the most part, carefully noted any material deviation from the received text; which deviations are indeed, comparatively speaking, not numerous." (Prel. Diss. p. xviii.) We are not disposed to dissent from this eulogium of Griesbach in general; and though it would, in our opinion, have been safer to adopt the received text, noticing in the margin the emendations approved by this distinguished critic, yet his second edition is perhaps of sufficient celebrity to justify the preference. But when the author assures us that "he has generally adopted the text of the second edition of Griesbach," we must be allowed to express some degree of hesitation. There are many deviations from Griesbach's text, either in the TEXTUAL LETTERS or the PUNCTUATION, (for he cannot be said to follow a particular text who frequently varies from the pointing of that text,) as must be apparent on comparing the following passages in the new version with Griesbach's edition:—Rom. i. 5, 13, 20, 32. ii. 17. iii. 6, 8, 22. iv. 1. v. 16, 17. vi. 1. vii. 1, 25. viii. 20, 35. ix. 1, 5, 11. x. 10. xi. 25. xiii. 11. xiv. 9, 10, 22. xvi. 4, 6, 25. 1 Cor. i. 23. ii. 1. iv. 8, 14. v. 7, 13. vii. 16, 17. viii. 2, 7, 8. ix. 22. x. 24. xi. 17. xii. 12, 15, 16, 28. xiii. 3. xiv. 11, 23, 24, 26, 34, 35. xv. 15, 19, 29, 39, 44.

xvi. 24. 2 Cor. iii. 2. v. 3. vii. 12, 13. viii. 14. ix. 4. xii. 9, 11. Gal. ii. 17. iii. 22, 29. iv. 25. v. 19. vi. 2. Ephes. i. 11. ii. 5, 16. iii. 6, 19. iv. 4, 20, 29. v. 27. vi. 9, 12. Phil. i. 28. ii. 12, 14. iv. 19. Col. i. 12. ii. 2, 7, 13, 21. iii. 13. iv. 8, 11. Philemon 4, 5, 9. 1 Thess. i. 2. ii. 7, 20. iii. 3. iv. 9, 11. 2 Thess. iii. 16. 1 Tim. i. 3. iii. 15. iv. 3. 2 Tim. i. 3, 18. ii. 7, 26. iii. 11. Titus i. 2. ii. 5. iii. 7. Heb. i. 3. ii. 7. iii. 6, 14. iv. 3, 4, 7, 8. vi. 1, 6. viii. 5. ix. 14. x. 2, 7, 8, 12, 20, 23, 34. xi. 35, 37. xii. 5, 7, 9, 20, 25, 26.

Whether, with this catalogue of deviations before us, implicit credit is to be given to the author's declaration, cautiously as it is expressed, that he has generally adopted the text of the second edition of Griesbach, we leave to the reader's determination. He had clearly a right to depart from Griesbach's edition, whenever such departure may be borne out by solid reasons. Highly as the merits of this editor are to be estimated, he was not infallible: his judgment appears to have been occasionally blinded by partiality; his classification of MSS. is, to say the least, very suspicious; and of course some of his emendations are founded on very dubious evidence: but we contend that, having professed to make Griesbach's text the basis of his translation, he was bound not to deviate from it *so frequently* as the above references shew him to have done. To profess to follow a certain text, and yet to be perpetually varying from it, is nothing better than a hollow pretence; it is holding out false colours: how then can the Author justify his numerous variations from Griesbach's text, after declaring in the outset that he has generally followed it? How can he reconcile such a proceeding with candour and fair dealing? How will he escape the severe censure to which the Editors of the "Improved Version of the New Testament" have been justly subjected, for professing to form their own upon the basis of Archbishop Newcome's Translation, while they deviate from it whenever it suits their purposes?

But this is not all; we shall further show that several of these deviations from the text which he professes to follow, so far from resting upon firm grounds, have not adequate evidence, nay, sometimes scarcely the semblance of it, to support them. We assert that he has adopted readings, not only contrary to the judgment of Griesbach, but upon testimony GLARINGLY DEFECTIVE. Bold as this assertion may appear, it shall be established by the most satisfactory proofs.

Rom. vii. 25. Griesbach's and the Received Text is *ἐν χάριτι τοῦ Θεοῦ*, for which Mr. Belsham substitutes *ἡ χάρις τοῦ Θεοῦ*, which, says he, "is the reading of the Clermont and other manuscripts, and of the Latin Vulgate." Now the other MSS. are only two, and how can such weak testimony be opposed to that by which the received text is established? Griesbach properly rejects it, while he places *χάρις τοῦ Θεοῦ* in the inner margin as equal, or preferable to, common reading; whether with reason or not, it is not our business to inquire.

1 Cor. xii. 28. At the end of this verse, Mr. B. adds the words "interpretation of tongues," which, says he, "though wanting in the received text and in all MSS. are added in the Syriac and Vulgate versions." In adducing the Syriac or Peschito, he is mistaken, for it is the later Syriac or Philoxenian version in which they are found. What can be more uncritical than to adopt a reading, neither abso-

lutely required by the context, nor to be found in any MS.? It is sanctioned, indeed, by Bishop Pearce; but no name can establish error.

1 Cor. xiii. 3. For Griesbach and the received text *καυθήσωμαι*, Mr. B. reads *καυχῆσωμαι*, because "it is the reading of the Alexandrine and another MS. and of the Coptic and Æthiopic versions."—Also in chap. xiv. 23, 24, he drops the *ἡ* between *ιδῶται* and *ἄπιστοι*, because "the Vatican leaves out *ἡ* in this verse, and the Æthiopic version both in this and the succeeding verse,—and the sense seems to require these omissions." He should have added that the Vatican likewise leaves out *ἄπιστοι*; so that the Æthiopic is the sole authority for the omission of *ἡ*!—Again, chap. xv. 15, he omits the clause "if the dead rise not," because "it is wanting in the Clermont and other manuscripts, and in the Syriac version." The other MSS. are only two!—In ver. 19, also of the same chapter, he inserts *καὶ* at the beginning, because "Pearce begins the verse with *καὶ* or *εἰ* *ἔε*, which he thinks makes the sense easier, and supports by some authorities." The learned Prelate, it is true, does make such an attempt; but neither Wetstein nor Griesbach notice any various readings in the first words of the verse; and it can therefore be considered as only a conjectural emendation.—Also in chap. xvi. 24, instead of *ἡ ἀγάπη μου*, Mr. B. reads "the love of God," stating that the Alexandrine and another MS. omit *μου*. True; but it is quite insufficient authority for its omission; and for the insertion of *Θεοῦ* there is no external evidence worth mentioning.

2 Cor. iii. 2. For Griesbach and the received text *ἡμῶν*, Mr. B. reads *ὑμῶν*, because "*ὑμῶν* is the reading of one MS. and of the Æthiopic version;" as slight authority as can well be imagined. But "Mr. Wakefield pronounces it to be undoubtedly genuine, and Dr. Doddridge adopts it;" which is evidence quite enough for our learned author.

Gal. iii. 22. The words *Ἰησοῦ Χριστοῦ*, found in Griesbach and the received text, are omitted by Mr. B. because they "are omitted in the Æthiopic, and by Mr. Wakefield, and are not necessary to the sense." Surely such a reason was never before advanced for innovating upon the sacred text.

Ephes. iii. 19. Instead of the Griesbachian and received reading, "to know the love of Christ which passeth knowledge," Mr. B. says, "I adopt the reading of the Alexandrine manuscript, *ἀγάπην τῆς γνώσεως*;" and he renders it, "to know the exceeding love of the knowledge of Christ." Though this reading is supported by another MS. besides the Alexandrine, who but a Belsham would on such authority depart from the *textus receptus*?—Also chap. iv. 4, Mr. B. omits the words "of your calling," because "Mr. Wakefield drops *τῆς κλήσεως ὑμῶν*, on the authority of the Æthiopic version, which however is not noticed by Griesbach." This Editor was too judicious to notice a reading supported by such slender evidence. The Æthiopic version was highly prized by Mr. Wakefield, for he is perpetually appealing to it in the "Notes" to his "Translation of the New Testament;" but let us hear the opinion of one more capable of judging. "As we have no edition of the Æthiopic version, that is the result of a careful collation of manuscripts, we must never suspect the authenticity of a word in the Greek text, because it is wanting in the



Æthiopic.\* But be the merits of the Æthiopic what they may, it is strange criticism to expunge words from the sacred text, against all other authority, merely because they are wanting in a single ancient version!

2 Thess. iii. 16. Griesbach and the received text is *διαπαντός ἐν παντὶ τρόπῳ*, (though Griesbach places *τρόπῳ* in the inner margin as a reading not to be despised, but inferior to the received text,) and it is correctly rendered in the public version "always by all means." But Mr. Belsham's rendering is "by all means, at all times," adding in the note, "so Mr. Wakefield; who, upon the authority of the Syriac and Æthiopic, leaves out *τρόπῳ*, and understands *καίρῳ*." Was there ever such a piece of carelessness and blundering? In the first place, Wakefield's version is not as here represented, but "every way at all times." Secondly, Wakefield merely says, "The Syriac omits *τρόπῳ*; the Æthiopic expresses time:"—why then should Mr. B. suppose that he "understands *καίρῳ*," since *διαπαντός* expresses time? Thirdly, both Wakefield's and his own version give the general sense of the received text, but Mr. Belsham supposing that it does not, supposes an emendation. Fourthly, allowing that some emendation is required, who, deserving the name of a critic, would adopt it on the sole authority of the Syriac, Æthiopic, and Mr. Wakefield?

Heb. x. 34. Griesbach and the received text is *ἐν οὐρανοῖς*, which Mr. B. omits, because these words "are wanting in the Alexandrine and Clermont manuscripts, and the Æthiopic, Vulgate, and Italic versions." But these surely cannot be allowed to outweigh the numerous testimonies to their genuineness. Griesbach indeed places his mark of probable spuriousness before them, but properly retains them, as the only evidences he cites for the omission are "*ἐν οὐρανοῖς* = A. D.\* 17, Copt. Æth. Vulg. clar. germ. Clem." Yet Mr. B. omits to mention the MS. numbered 17, the Coptic version, and the versions "clar." "germ." with Clement of Alexandria; and, nevertheless, expunges the words on much less evidence than Griesbach thought insufficient. Such is the careless and flippant manner in which our author treats this important subject.—Again, chap. xi. 35, Griesbach and the received text is *ἐλαβον γυναῖκες*, for which Mr. B. substitutes *γυναῖξιν*, after his great leader Wakefield, whom he thus cites:—"This most elegant reading," saith Mr. Wakefield, "far beyond the reach of transcribers, is preserved by the Syriac translator." Of its elegance we shall be silent, as, to borrow a phrase which Mr. Wakefield has somewhere used, "it is scarcely Greek;" but we are bold to aver that it is doubtful how the Syriac translator read the text. His version is,—*"They restored (יָרָוּ they gave) to women their children:"* he might, therefore, take the Apostle's expressions as elliptical for *ἐξ ὧν*, scil. *προφητῶν* ver. 32, *ἐλαβον γυναῖκες*, &c.\* At any rate, it is altering the received text upon the authority of one version, which is almost the same as altering it upon conjecture.—Also in ver. 37, of the same chapter, instead of the received text *ἐπειράσθησαν*, *they were tempted*, he reads *ἐπειράθησαν* *they were impaled*, without necessity, and entirely upon conjecture.—Again, in chap. xii. 25, Mr. B. adds, *ὑμῖν* after *τὸν λαλοῦντα* upon the authority of "the Clermont manuscript, and of the

\* Michaelis's Introduction, cap. vii. sect. 17.

\* See Bowyer's Conjectures in loc.



Syriac version. He might have added of the versions "harl.\* clar." had he not cited Griesbach with his usual carelessness. But with this addition, the evidence must be deemed, by all men of judgment, to be clearly inadequate to support the emendation.

The truth of our position must now be evident to demonstration, that MR. BELSHAM ADOPTS READINGS CONTRARY TO THE JUDGMENT OF GRIESBACH, AND UPON TESTIMONY GLARINGLY DEFECTIVE. But we will go a step farther, and assert, that HE HAS ADOPTED SOME APPARENTLY FOR THE SOLE PURPOSE OF SUPPORTING HIS CREED. An accusation of so grave a kind, it is granted, ought neither to be made, nor believed, without the most convincing proof; and we have no wish to be taken upon trust. We are desirous that our positions should only be so far credited, as they are substantiated by fact, and evidence, and sound argument. Feeling ourselves, as it were, under a moral obligation to state the grounds of the present charge, we beg the reader's attention to the proofs which we are about to adduce.

A strong, an irrefragable attestation to the Deity of Christ is given by the Apostle in Rom. ix. 5.—"Christ came, who is over all, God blessed for ever;"—the Unitarian, therefore, MUST get rid of it either by mistranslation, or by a various reading. Mr. B. chooses the latter; and instead of the textual *ὁ ὧν*, he reads *ὧν ὁ*, viz. "whose is the God over all, blessed for ever,"—adding, as his justification:—"This most probably is the true reading, agreeably to the judicious conjecture of Slichtingius, Whitby, and Taylor, though it is not authorized by any manuscript, version, or ecclesiastical authority; but the connexion seems to require it." !!! It is needless to add any comment. No person can seriously doubt the motive for this substitution of a conjectural reading, without the slightest evidence, except the urgency of the Socinian cause.\*

Rom. xiv. 10. Griesbach and the received text is, "we shall all stand before the judgment-seat of Christ, *Χριστοῦ*," which Mr. B. changes into "the tribunal of God," *Θεοῦ*. Griesbach, it is true, marks this as a reading not to be despised, but inferior to the received text: our author, therefore, does not adopt it without some evidence, though not nearly so strong as that for the common reading; but would he have rejected the received text, if it had not appeared to oppose the MERE HUMANITY of Christ? No one can hesitate about the answer to this question;—yet Mr. B. does not seem to have acted prudently in this alteration of the text,—for the Scriptures often declare that Christ will judge the world; but if, as Mr. Belsham's reading states, the judge of the world will be God, it clearly follows that Christ is God.†

St. Paul, in exhorting the Colossians to mutual forgiveness, observes, "even as CHRIST forgave you, so also do ye;" (chap. iii. 13.) a text clearly implying the Divinity of our blessed Redeemer, as is shown in the work to which we have just referred to;‡ but Mr. B. substitutes *Κύριος* for *Χριστός*, because "the Alexandrine and Clermont manuscripts, and the Italic and Vulgate versions, read *Κύριος* instead of *Χριστός*." Had

\* For a refutation of the conjectural reading *ὧν ὁ*, See Bishop Middleton's *Doctrine of the Greek Art.* p. 456.

† See Holden's *Scrip. Test.* to the Divinity of our Lord, cap. v. § 42.

‡ Ibid. § 37.

he not cited Griesbach with his usual careless inaccuracy, he might have also adduced the Uncial MSS., Augiensis and Boernerianus;—yet even this authority Griesbach so little respects, that he does not notice the reading *Κύριος* in his inner margin. Need the reader be told Mr. Belsham's motive?

Heb. ix. 14, contains a declaration of the Personality and Divinity of the Third Person in the adorable Trinity,—namely, “Christ, who through the ETERNAL SPIRIT offered himself, &c;,” which Mr. B. accordingly converts into the “Holy Spirit,” by which the force of the Trinitarian argument may be more easily avoided. The evidence for *ἁγίου*, instead of the textual *αἰωνίου*, is so weak, that Griesbach does not deign to notice it in his inner margin: it cannot therefore be supposed that any person would receive it into the text, except for the sake of an hypothesis.

We may now put it to the candour of the reader, whether we have not satisfactorily made out our position, that Mr. B. has adopted readings *apparently* for the sole purpose of supporting his creed.

From the observations already made, it will be easy to form an estimate of our author's labours in that important branch of theology, biblical criticism. For how does the case stand as to this particular? He first declares that he has generally followed the text of the second edition of Griesbach, and yet he departs from it in almost every chapter. If a partial advocate might in some degree reconcile this with the *letter* of his declaration, he would find it a difficult matter to do so with its *spirit*; and it cannot be denied that such a procedure is incompatible with candour and fairness. Mr. B. moreover departs from Griesbach's edition, not only without adequate reasons, but for reasons *glaringly defective*; adopting readings, in some instances upon the weakest evidence, and in others upon conjecture, in defiance of every principle essential to the criticism of the Bible. And not only so; he assumes a liberty of altering the received text; as it should seem, *merely because* such alteration renders it more conformable to his creed. These are facts which, if we are not greatly mistaken, have been fully proved; and the necessary inference is, that Mr. B. either through prejudice, or want of knowledge, or want of judgment, is incompetent to the task of biblical criticism. Can it, then, be safe to trust, as a guide to the understanding of St. Paul's Epistles, those volumes in which are to be traced so many instances of presumption and temerity in altering the sacred text? Look also at the consequences if every one exercised, as every one would have an equal right, the same licentious liberty in emendatory criticism. The Bible would soon be accommodated to the varying tenets of various sectarians. Can any practice, therefore, be more deserving the severest reprehension? It is adulterating the word of God, and in a way the most dangerous. To add to, or to take aught from that Holy Word, is irreverent; to alter it to suit the perversity of human views, what is it but a species of sacrilege? He who thus tampers with the Sacred Writings, pollutes the very fountain of divine truth;—he sets up an idol of his own in opposition to the ethereal light of Scripture;—“yea, he maketh a god, and worshippeth it;—he maketh it a graven image and falleth down thereto.” (Isa. xlv. 15.)

## EDUCATION OF THE PEOPLE.

*Report of the Chaplain of Norfolk Jail.*

THE virtue and happiness of the whole human race is the care of superior beings, but has never yet been the care of men themselves. The selfishness of human nature has generally postponed the interests of the many, to those of the few. In every age, and in every land, the vast majority of mankind have been consigned under the name of the vulgar, to contempt or oppression. Not only has every good thing in earth, air, and sea, been monopolized by the favourites of fortune, but the common benefits of knowledge have been withheld from the multitude, and even the holy light of religion has hitherto shone chiefly upon the summits of life.

Who that considers this can wonder at the crimes which infest society? who can wonder that weeds should overspread an uncultured soil? that oppression should provoke resistance and revenge? that the needy man should steal "to satisfy his soul when he is hungry?" And how have the rulers of mankind attempted to correct these terrible evils? Instead of removing temptations, and sedulously applying the restraints of religion and morality, they have had recourse to violence and terror, have enacted sanguinary laws, and sought to punish rather than to prevent offences. Yet the weeds have sprung up still ranker under the scythe; and the multitude of laws is sometimes a cause as well as a consequence of the multitude of crimes. Experience therefore, and the interests of society, call for a trial of other remedies. The most simple and obvious remedy is, to take away the motives to crime, where that is possible; and where it is not possible, to counteract them by opposite motives. The most general and powerful motive to crime is want, which can never, indeed, be wholly removed; but may be counteracted by motives far stronger than the fear of punishment. Such motives are supplied by the diffusion of knowledge, which not only lets in the influence of religion upon the heart, but illuminates the mind with that moral intelligence which is always favourable to virtue. Ignorance is the mother of evil, yet the mass of mankind have been sunk in ignorance for 6000 years; and some professing philanthropists there are, who maintain that they should be kept for their own sakes in the like ignorance for ever. We trust that a different principle is now established too firmly to be shaken; and that the tide of instruction will roll on till "the knowledge of the Lord shall cover the earth as the waters cover the sea." Knowledge is the natural enemy of vice; for the more a man knows of righteousness, temperance, and judgment to come, the more he will fear God; and the more he knows of the condition of civil society, and the inseparable connexion between public and private interests, the more he will respect the laws of man. Thus a great moral reformation may possibly—nay, probably, be effected in the world by very simple means. Thus the light of true religion may be diffused with a rapidity and success hitherto unknown; and higher degrees of virtue and happiness conferred upon his rational creatures, may vindicate the ways of God to man, even before this mysterious world shall come to its end.

Perhaps the reader would hardly suppose that we had been led into

these general and rather abstract speculations by so homely a document as the report of a jail chaplain to the county quorum,—yet so it is. The most important knowledge is often derived from common sources. The calendar of a prison is one important leaf in the book of human nature; for he who would make men virtuous, must know what they are when they are vicious—what bad passions have hurried them into crime—and what good feelings still remain in them for the moralist to appeal to. He must learn from themselves to what causes they ascribe their first deviations from the path of right; and how others in their condition of life may be best preserved from following them to ruin.

To the violation of the sabbath, and the want of Sunday instruction, the Chaplain thinks much of the ignorance and crime which we deplore must be attributed. How careful, then, should the legislature, how anxious should every individual be, to provide sufficient accommodation in our Churches.

We shall conclude with laying the whole document before our readers, observing only, that the views of the reverend writer are by no means new or peculiar, but are confirmed every day by the universal experience of those who are employed about jails and penitentiaries, or who have from any other motive given their attention to the important subject of crimes and punishments.

#### REPORT OF THE CHAPLAIN OF NORFOLK GAOL.

*"To the Chairman of the Quarter Sessions of the County of Norfolk.*

"SIR,—In compliance with the Act of Parliament, I send you the following statement of the condition of the Prisoners confined in Norwich Castle, with other particulars connected with the duties of my office, and request you will lay the same before the Magistrates of Norfolk, at their present Quarter Sessions.

"It is with great satisfaction that I am enabled to state, that since my last report the prisoners have been in general orderly, well-behaved, and attentive to my instruction; that whatever individual cases of a contrary conduct have arisen, have immediately been checked by the constant and vigilant attention of the Committee of Visiting Justices, so as to prevent the evil influence of bad example from spreading; and that the present state of discipline exhibits evident proofs of the good effects to be derived from the plans of improved management adopted by the magistracy. Few prisoners leave the Castle without expressing to me, and with seeming sincerity, a determination to use their best endeavours to avoid being brought again into the same humiliating and painful situation. In many cases they give rational grounds for hoping that the resolution arises from an improved sense of duty; in others, they are evidently influenced by the irksomeness of the restraint and labour to which they have been subjected. Although the time, during which the New Gaol has been occupied, is too short to permit me with confidence to draw any general conclusions from the apparent effects of its discipline, yet so far as they can be traced or presumed, they are highly satisfactory. A very small number of the prisoners, committed since the introduction of the present system, have returned on account of fresh offences, and in no instance has this occurred, where either myself, or the gaoler, had entertained hopes of amendment; on the contrary, the cases of re-commitment have generally been confined to those who stand recorded in my journal as incorrigible.

I continue to receive great and very useful assistance from the appointment of a schoolmaster. The prisoners, with very few exceptions, have willingly availed themselves of the instruction offered them; and many, who, on entering

the prison were unable to read, and were ignorant of the very first principles of morality and religion, can now read a chapter of the Bible, and can repeat by rote a short system of moral and religious duties suited to their capacities. And it is not uncommon to hear this better class of criminals declaring, that had they known or considered these truths before, they should not have been brought to punishment. And here I cannot forbear stating the striking connection that exists between ignorance and crime in those prisoners who have come under my care. Of five hundred and ninety-three whom I have minutely examined, three hundred could not read at the time of their commitment; sixty-eight could read a little, but so imperfectly as to derive no real benefit from it: of the rest, sixty-eight could read moderately well, and one hundred and fifty-seven could read and *write*.—But this statement by no means exhibits the whole extent of their ignorance.—With the generality of these prisoners the awful sanctions of religion, the leading precepts of morality, those great revealed truths which are the only foundation of sound morality, were unknown to a degree far exceeding what I have ever found among an equal number of any other description of poor entrusted to my care.

“If it be objected that among the many incitements to crime which exist, it is unreasonable to attribute the whole, or any undue proportion of it, to this want of education, let it be remembered that the ignorance adverted to relates mainly to those great truths which are designed to guard us against crime; and surely it must with fairness be concluded, that this cause contributes in no small degree to its production. Closely connected, too, with this ignorance is the violation of the Sabbath; which in the performance of the duties of my office at the Castle, I find too many occasions to lament. Deprive a poor man of his Sunday instruction, and the occupations of the rest of the week must necessarily keep him destitute of all knowledge that is most useful in guiding him in the paths of rectitude. But so obvious is the effect which the mis-employment of the Sabbath has on the conduct of the poor, and so generally admitted is the fact, that I will not obtrude upon the time of the Magistrates much further than to state, that my ex-officio experience confirms the truth to an extent which I was not prepared to expect—that I find this the most common origin of crime—that a prisoner has seldom entered upon a criminal course till he has cast off his regard for this wise provision for religious instruction, and for keeping up a sense of God and of moral duty in the world—and that a large proportion of the offences committed against the laws of our country are either perpetrated or contrived on that sacred day, which was designed to afford leisure for a very different employment.

“I cannot, however, leave the subject without observing that most of the agricultural yearly servants and parish apprentices committed to the Castle are even more ignorant than the generality of prisoners.—Their masters frequently so employ them on a Sunday as to prevent their attendance on divine worship; and providing no other instruction for them, they must not be surprised that their servants violate duties they have never been taught to respect. Indeed these masters not uncommonly prosecute for offences that have their foundation in their own improper exactions and culpable neglect. In one particular I am very glad to perceive an improvement in this class of society.—The farmers of many parishes and districts, especially the more respectable part of them, have attended to the magistrates' directions respecting the time of paying their labourers; although many still continue the mischievous practice of settling with them on a Sunday. I must also beg permission to draw the attention of the magistrates to another glaring, and, I fear, increasing cause of the profanation of the Sabbath and its evil consequences—I mean the great irregularity of many of our public houses. Several cases have lately come under my notice, where the offenders have been suffered to get intoxicated in these schools of crime during the hours of divine service, and have gone forth to commit their offences whilst under the influence of their intemperance.

“I am unwilling to enlarge upon the bad consequences of another besetting sin of our peasantry, because they are generally seen and acknowledged; but

I cannot forbear observing, that Poaching leads more easily and rapidly to the perpetration of the higher crimes than any other incentive; and that the time and nature of the employment, and the desperate combinations that are entered into, create a greater ferocity of spirit than I have hitherto found in any other class of offenders.

"No part of the inquiries to which I am led in the performance of my duty at the Castle is more interesting than those which relate to the causes and origin of crime; and conceiving that some benefit may arise from these investigations, I have been induced to pursue them with all the minuteness that my intercourse with the prisoners puts in my power. And although no new discovery may result from them, yet they may serve to confirm observations already made, and to strengthen truth by the aid of experience and facts. At all events, I hope the intention will be my apology for presuming to occupy so much of the time of yourself and the rest of the magistrates.

"I am, your obedient and faithful Servant,

"JAMES BROWN, Chaplain."

Norwich Castle, October 18, 1826.

BOETHIUS, LIB. III. MET. VI.

ALL mortal men on earth proceed  
From the one same immortal seed;  
All sprung at one great Father's will,  
And one great Father rules them still.  
He gilds the sun that gilds the morn,  
He silvered o'er the moon's pale horn,  
With stars he lighted up the sky,  
And earth with man's bright galaxy;  
High spirits of heaven he took, and then  
Closed them awhile in shape of men:  
Hence the whole human family  
Are all of noble pedigree!  
Why boast ye then your sire's proud race?  
Beyond those sires your record trace,  
Mount up along the ascending road,  
And own your common Father, God.  
Act fitting this thy high estate;  
None truly is degenerate,  
Save him who sinks himself by sin,  
And proves thereby base origin.

U. A. I.

PSALM CXXI.

THE language of this Psalm is so simple and easy, that at the first view all comment may appear superfluous. We think, however, that in order to appreciate its beauty, the *subject* and *occasion* of the composition should be, if possible, clearly defined. Now in order to ascertain this, it is solely to *internal evidence*\* that we must appeal.

\* It is well known how little light can be derived from the *titles* to the Psalms. Clarisse renders (שִׁיר לַמִּצֵּלָה) not inaptly "*carmen itineris*." It has been referred generally

It is submitted to the reader whether the following analysis appears to be substantiated by this test.

At the Dedication of the Temple (see 1 Kings viii. 41, &c. and 1 Chron. vi. 32, &c.) Solomon prays that God would graciously hear from his holy Temple, the pilgrim from a distant land, and the warrior who is personally absent from Jerusalem on military service, but who turns, during his prayers, towards the site of the Holy City, and is thus mentally present with the worshippers in its Temple. We suppose, then, the Psalmist to be an individual belonging to one of these two classes, probably the latter. He commences the hymn by declaring his resolution, during some distant, toilsome, dangerous march about to be undertaken, ever "*to lift up his eyes,*" in the perilous hour, "*to those hills*" which were the residence of the GREAT KING, from whom, in the prayer of faith, he sought and expected aid. To confirm his faith, he then calls to mind that that being is no local deity, no "*God of the Hills*" alone, as the benighted heathen had called him, (1 Kings xx. 23,) but Jehovah, maker of heaven and earth, who can, therefore, hear and help his votaries, even when wandering in regions\* remote from his terrestrial seat.

A second voice is heard suggesting consolation from other considerations, arising from the divine attributes. With the everlasting arms to support him, neither in slippery places nor in rugged paths shall he stumble or fall; with such an ever-wakeful sentinel, what enemy can surprise him? with such a sheltering rock the noon-tide heat of the desert shall not scorch, nor the cold moon with its noxious dewy mists chill his frame during the halt or bivouac, or mislead him by its feeble light during the nightly march.

Quale per incertam Lunam, sub luce malignâ  
Est iter.

The same voice finally dismisses the emigrant with the solemn benediction that Jehovah may preserve his outward and his homeward course.

Some such form of blessing is still used in the East when the caravan sets out. "At noon, (says Burckhardt) the camels were watered, and knelt down by the side of their respective loads. Just before the lading commenced for the final departure, the women of the tribe exclaimed, "*may you be blessed in going and in coming.*" (See *Travels in Nubia*. London, 1819.

I will lift up mine eyes unto<sup>1</sup> those hills,

From whence will come my help.

My help will come from Jehovah, maker of heaven and earth!

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to the return of the captives. Gesenius considers it to be so designated with reference to a peculiarity in its construction; namely, because each idea of the preceding line is found in the next repeated with amplification (e. g. help—sleep—guardian—shadow) that therefore the Psalm is called "*A Song of Steps or Degrees.*" But, unfortunately, this is not the characteristic of all the Hammaälöth.

- \* Though I assume the wings of the morning,  
And transfer-my-dwelling beyond the western ocean,  
Even there Thy hand shall gently-guide me,  
And Thy right-hand uphold me.—*Psalm cxxxix.* 9, 10.

<sup>1</sup> As if pointing to them, after the eye has fondly dwelled, in anticipation, upon their distant summits.



## SECOND VOICE.

He will not suffer thy foot to<sup>2</sup> be moved ;

Thy guardian will not sleep.

<sup>3</sup>Remember ! Israel's guardian <sup>4</sup>sleepeth not, nor slumbereth !

Jehovah will be <sup>5</sup>thy guardian.

Jehovah shall <sup>6</sup>shelter thee from the south ;

The sun, by day, shall not hurt thee,

Nor the moon by night.

Jehovah will guard thee from every ill,

He will preserve thy<sup>7</sup> life.

Jehovah be thy guardian in thy going-forth and in thy returning-home,

Now and through futurity !

S.

## MASTERSHIP OF THE TEMPLE.

*The Address of the Rev. THOMAS RENNELL, D. D. Dean of Winchester, late Master of the Temple, to the two Honourable Societies of the Inner and the Middle Temple, on his resignation.*

GENTLEMEN,—His Majesty having been graciously pleased to accept my resignation of the Mastership of the Temple, during the long vacation, in consideration of my very advanced years, and growing infirmities, I take the earliest opportunity of attempting to express the sentiments of regard and respect which I feel towards the Members of your honourable Society, at this season of my separation from them.

Deep is my sense of the various instances of your uninterrupted kindnesses to me during the long period of my ministry among you. But my peculiar gratitude is due to you for your candid and cordial reception of my humble efforts to illustrate the evidences, and to vindicate the essential truths of our holy religion, before those who, by intellectual powers and habits, are so eminently qualified to form a sound judgment on subjects of such awful importance. If I could allow myself to suppose that my exertions and labours have, under the divine furtherance and protection, been blessed with success, I cannot but attribute it to my earnest endeavours to keep in constant view, and to exhibit in their full integrity, those primitive and fundamental scriptural doctrines by which the Church of England has substantiated the faith, the hopes, and the consolations of the gospel of Christ.

Permit me to add, that during my few remaining days I shall cherish a grateful recollection of those pleasant hours of social and instructive intercourse with the Members of your honourable Society,

<sup>2</sup> To vacillate or stumble.

<sup>3</sup> Heb. Behold !—It is a word used to impress conviction of the certainty of an assertion.

<sup>4</sup> Is not obnoxious to sleep,—no, not to the slightest slumber.

<sup>5</sup> The tutelar God of the Jews nationally is also individually *thine own tutelar God*.

<sup>6</sup> Heb. Shadow or protect thee on thy right hand. But it is well known that the Orientals, from the habit of referring to the East as *fronting* them, term the south the right hand, the north the left hand, &c.

<sup>7</sup> (נפש) Thy-own-self, thy very life, not "soul" in most places.

which I was permitted to enjoy during my residence at the Temple; and that I shall ever consider the friendship which I was allowed to cultivate with many of the most eminent of your learned body, as the highest honour and privilege of my life.

With my most ardent wishes and supplications that the choicest of the divine blessings, temporal and spiritual, may be vouchsafed to every Member of your honourable Society, I shall ever remain

Your most respectful and devoted servant,

Oct. 1826.

(Signed)

T. RENNELL.

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REPLY OF THE INNER TEMPLE.

*Inner Temple, Nov. 18, 1826.*

DEAR SIR,—I laid before the Masters of the Bench, at our first Parliament, the letter in which you communicated your resignation, and must entreat you to forgive my having allowed incessant occupation and indisposition to interpose so long a delay in answer to it.

I am desired by the Benchers to express the deep feeling of regret with which they received the intimation of their loss of your powerful exertions and labours, from which the Society has derived such inestimable benefit during the long period of your ministry among us, and to lament the separation of an intercourse which has, for so many years, been so honourable and beneficial to the Society as a body, and so peculiarly gratifying to the individual members of it who have enjoyed the pleasure of personal intercourse with you.

That you may still long enjoy the consolatory reflection of having contributed, by a zealous and energetic discharge of the duties of your holy function among us, to the present comfort and future happiness of those who were committed to your charge, is the fervent wish of every member of our Society.

For the Benchers, allow me to express the feelings excited by the kindness of your last address to us, and the unfeigned respect and esteem with which we remain,

Your devoted and grateful Servants,

THE BENCHERS OF THE INNER TEMPLE.

W. HARRISON, *Treasurer.*

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REPLY OF THE MIDDLE TEMPLE.

*Middle Temple, London, Nov. 15, 1826.*

VERY REV. SIR,—Your interesting letter to the Bench of this Society, on resigning the Mastership, has been received and laid before them in their Parliament Chamber. As their present treasurer, I am desired to acknowledge it, and am instructed particularly to express their sympathies for the infirmity which has occasioned your resignation, and their regrets at the consequence as well as the occasion.

They are all highly sensible of your efforts in the cause of religion during your ministry at the Temple Church, and humbly flatter themselves you have not exerted them altogether in vain. Their affectionate regards and best wishes will attend you in every situation, and those members of the Bench, who have been honoured with your per-

sonal intimacy, hope that opportunities for improving it may yet sometimes occur, or at least that such intimacy may not wholly subside.

For *myself*, I beg leave to add, that though it has not been my good fortune to have become your associate in private life, I entertain a corresponding esteem, with my brother Benchers, for your professional character and services; and am,

Very Reverend Sir,

Yours, faithfully and obediently,

SAMUEL MARRYATT.

(Signed)

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*Report for 1826.*

WE have hitherto been prevented noticing this Report. We rejoice that it shews that a considerable increase has taken place, both in the receipts of the Society, and in the number of books distributed from its stores. The receipts of the last year amounted to £65,314, and the whole number of books and tracts issued in the year ending in June, 1826, was nearly ONE MILLION AND A HALF. In which number it is further gratifying to observe an increase of more than 60,000 in the Bibles, Testaments, and books of Common-Prayer, over those distributed in the preceding year. Some portion of this large increase has been produced by the liberal measures taken for the supply of the army; it being the wish of His late Royal Highness the Commander-in-Chief, expressed in regimental orders, that every British soldier who can read, should be furnished with a Bible and Prayer-book. But a regular annual increase may be observed to have kept steady pace with the exertions the Church has for some years been making, to meet the demand for additional places of worship in every populous part of the country.

New regulations have been framed for the government of District-Committees, by which additional facilities are afforded in the purchasing and distribution of the Society's books.

We are glad to observe that considerable progress has been made in that most important and necessary

measure—the revision of the religious books and tracts.

Our readers will notice that among the tracts admitted upon the Society's Catalogue during the last year, there are several Spanish translations of different portions of the New Testament. Spanish America, now freed from despotic rule, appears to us to offer a most extensive and interesting field for the dispersion of such tracts. The minds of men in that fine country are now opening to receive the light. We suggest, then, that the Society should consign a considerable number of suitable tracts to some respectable merchant for sale in that country. The experiment is not doubtful; for we happen to know that a small publication, consisting of extracts from the Spanish Bible, was exported from this country, and has met with a rapid sale. Surely, if the miserable thralldom of the heathen excites our commiseration, we should not neglect those who are under the dominion of an intolerant, and we fear we must add, an ignorant and licentious priesthood.

The Report details at considerable length the proceedings of the Society in India, under the superintendence of Bishop Heber:—though we are far from desiring anything like ambitious ornament in such a production, yet perhaps this part of the Report might have been rendered a little more attractive. With respect to the Native School Fund, it thus concludes:—

"It will appear from the foregoing statement, that the Society has appropriated nearly three thousand pounds out of the Native School Fund to the various purposes which have been enumerated; and has made itself responsible to a much larger amount for the expenses which its Committees may incur in promoting the education of the people in Hindostan. This considerable outlay has not been confined to one particular spot, but has been extended nearly in equal proportions to every part of the country. It is humbly but confidently hoped that a work which has been begun so well, will be carried on with the same spirit and success. Each succeeding despatch, and every fresh arrival from the East, furnish accumulated evidence to prove that education, and education alone, can overcome the prejudices of the heathen, and prepare the way for the reception of Christianity. And when this fact is understood in Europe, as completely as it appears to be understood in India, the Society may expect those important additions to its Native School Fund, which will enable it to answer the purposes for which it was formed."—p. 27.

The Report contains some interesting information as to the West-India Islands, particularly with respect to the education of the Slaves.

"Besides the model schools at Bridge Town, the Bishop of Barbados has adopted a plan for the general instruction of the black population throughout his diocese. He proposes to appoint one or more catechists in every parish, whose especial duty it will be to instruct the slaves under the direction of the Clergy, and with the permission of their respective masters. His Lordship has been so fortunate as to procure the services of several highly respectable persons in the situation of catechists; and the system is undoubtedly calculated to communicate religious knowledge, both to the adult and to the child, with greater rapidity and greater regularity than any that had been previously proposed.

"The result of the whole is encouraging—the Society has the satisfaction of knowing that the great work of promoting Christian Knowledge in the

West Indies has been auspiciously commenced, and trusts that its future progress will be accelerated rather than retarded."—p. 31.

*Mortlake, Barnes, Putney, and Wimbledon District Committee:—Report for 1826.*

After giving an abstract of the Parent Society's report, the Committee observe,

"Turning now to the brief mention of their own local concerns, the District Committee have to be thankful to the Great Author and Giver of all Good, for the success which has again attended their limited exertions during the year, which has now reached its close. It would probably not be supposed that the demand for books in any small district, consisting only of four parishes, would be so great in the second year as it was in the first. It has, however, exceeded it; and the Subscribers will have the satisfaction to see, that the Depository for books of religious instruction has not been opened, nor the Gospel offered to the poor, in vain.

"The Committee see much encouragement to their exertions, in the eagerness with which recommendations to purchase are sought by the poor, and the gratitude with which they are received. And they wish again to observe (though the observation must have been made by all, who have studied the best mode of assisting the poor) that, wherever there is any becoming feeling of independence, a man always sets a higher value upon that, which he has purchased partly by his own means, than upon that, which has been gratuitously given him. However small his own contribution to its price may have been, still it is a something which greatly enhances the value in his eyes, and gives him an honest pride in the possession.

"The Committee will conclude this year's Report with expressing their earnest hope, that every one will feel pleasure in enquiring into the spiritual wants of his poorer neighbours, when he finds the means of relieving them thus placed within his hands."

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

## YORK DIOCESAN COMMITTEE.

WE rejoice exceedingly in being able to announce that a very numerous and respectable meeting was holden, on Wednesday the 14th ultimo, in the Vestry of York Minster, for the purpose of promoting the objects of this venerable and admirable Society, "in the City and Neighbourhood of York; and, as far as circumstances will permit, in other parts of the Diocese." We do indeed rejoice, that this movement has taken place in the ancient capital of the north; and we are confident that the example will not be lost upon the numerous wealthy and populous towns in that province. Let any one consider for a moment the extent and wealth of the northern dioceses, and then cast his eye over the list of subscribers to the Society, and he will be somewhat surprised at the smallness of their quota. Nay, were he a stranger to our land, he would be induced to suppose that these fair provinces were inhabited by some barbarous race, who knowing not the blessings of civilization and Christianity, were necessarily incapable of desiring to impart them to others. We subjoin the following to justify our observation:—

	Population.	Ann. Sub.
Halifax District . . .	90,000	— £ 7 7 0
Lecds . . . . .	70,000	— 2 2 0
Hull . . . . .	40,000	— —
Newcastle upon Tyne	40,000	— —
Shields, North & South	20,000	— 0 10 6
Liverpool . . . . .	140,000	— 12 12 0
Manchester . . . . .	140,000	— 1 1 0

Here then is a field in which the friends of the Society may labour, *and let them but labour*, and it will not be in vain.

But we must now proceed to detail the proceedings of the meeting. We may, however, first observe, that the Clergy formed the majority. We do not, indeed, regret that they are first and foremost in this and every good work, but we think that the laity might also be induced, with a little persuasion, to come forward with their aid in a cause which is not the cause merely of the minister, but of every member of the Church. Perhaps a

Vestry-room was not the most desirable place of meeting.

About half-after twelve o'clock, his Grace the Archbishop took the chair.

The Rev. Wm. V. Vernon, in the absence of the Archdeacon Markham, from indisposition, moved the first resolution. He said it was not his intention to enlarge unnecessarily upon topics respecting which the whole meeting entertained a common conviction, and felt an equal interest. When he proposed to form a Committee of the Society for the Propagation of the Gospel, he believed the question among them would rather be *why such a Committee had not been before established, than whether it should now be called into existence?* His answer to that question was, that there never had been before so strong and general a spirit of religious zeal in the country, to meet the object of this Society. It was not just to accuse the Church of having heretofore neglected these important interests; he would rather say, that they had now better materials on which to work in the improved feelings of the age, and he would add, that they were shewing every disposition to employ those materials to the best advantage. The Society, from its first institution in the time of King William, had been usefully engaged in maintaining religion in our colonies; but of late it had assumed a character of much greater importance. As it enlarged its list of subscribers, it had extended the sphere of its operations; within a few years it had doubled and trebled the number of its missionaries; within a few years it had sent forth those most efficacious of all missions, National Schools, into the remotest parts of our foreign dominions, and there were now more than a hundred of these in the American settlements under its protection; within a very few years a road had been opened to the gospel in India, and by the exertions of this Society, under the blessing of God, there was at length a rational prospect of diffusing the benefits of Christianity over the immense population of the East. The reverend speaker here adverted to the effects to be expected from the College lately founded at Calcutta, where persons to be engaged in missions would acquire a better knowledge both of the habits and dialects of the country than they could possibly obtain in Europe; and alluding to the attention which the Society were giving to versions into the Eastern tongues, said, that the Persian translation of the Scriptures, begun by the amiable Henry Martyn, was

upon the point of being completed by an accomplished scholar in the service of the Society; and that by the same means the Liturgy of the Church of England is now read in the language of Bengal. Mr. Vernon here read extracts from a letter which he had received from the secretary of the Parent Society, giving some interesting details of the Society's recent proceedings in India, and of the measures taken by it for the moral and religious improvement of the negroes on the Codrington estate at Barbados, a subject on which the speaker said there was a stain to be blotted out from the Christian annals of this country. After adverting to the great field of the Society's exertions, Mr. V. said, he had before alluded to the general spirit of religious zeal which now happily prevails. There was another spirit, in his opinion, secondary only in importance to that, a spirit which no man need be ashamed to own; a spirit which, he trusted, was still subsisting, and even gaining ground amongst us,—he meant a spirit of reasonable and steady attachment to the National Church. He was persuaded that that meeting would be unanimous in the opinion, that other things equal, the great and Christian object which they had in view would be most effectually promoted by moving towards it under the prudent direction of their ecclesiastical superiors in the Church; and with the powerful patronage of the civil authorities in the state. To this feeling the promoters of the meeting would have been greatly wanting if they had not, under his Grace's sanction, called upon the Diocese of York to come forward to the support of a Society which added to its intrinsic merits, that of having been so long and intimately connected with the Established Church. "Your Grace sees," Mr. Vernon concluded, "how the call has been met; and in looking at this numerous and respectable meeting, I feel great confidence, as well as great satisfaction, in moving this [the first] resolution."

The Hon. and Rev. Henry Duncombe, in seconding the resolution, said, he felt confident that the venerable Society for the Propagation of the Gospel in Foreign Parts required only to be known, to be supported; and its objects to be ascertained to be duly appreciated. For though it had been in active operation for upwards of a century, though it had been prosecuting its designs in many a distant clime, to many its existence seemed still unknown; and while other denominations of Christians had been transmitting annually large sums from this kingdom, and by the publicity given to their proceedings, and the comprehensiveness of their views, had

been enabled to extend their missionary zeal, the national church had not generally obtained the credit of supporting the Society whose cause we are now advocating. Far be it from him, however, to wish to impede the efforts of any Christian teacher, or to deprecate the labours of missionaries in any part of the uncivilized world. No! Christianity is their debtor. And who is there but must rejoice to behold the light of Christianity diffused through the regions of darkness? What Christian is there, who if he had it in his power, would attempt to obstruct the free course of the word of salvation; that it may run and be glorified in the earth? Rather let it be our object, to "provoke to emulation" the established church of this kingdom, and while efforts are making on every side to extend Christianity in our possessions abroad, let us enlist under the banners of our national church. Nurtured under her auspices, and deeply impressed with the blessings of her communion, let our prayers and our purses be offered to impart those blessings to others. Let it ever be recollected, that all that this Society does or strives to do, is in strict accordance with the principles of the Church of England—that the services are performed—the sacraments duly administered—the flock catechetically instructed, in true and perfect union with the Church of Christ as established in this kingdom—and that her ministers, instead of wandering as individual zeal may determine, and boasting of the number of their nominal converts in their course, have their sacred edifices to officiate in, and their own flocks to instruct—have themselves regularly received episcopal ordination, and in most places (with thanks be it spoken to the government of this country) are subject to episcopal superintendence and controul. It had been asserted, that this Society has of late years evinced a supineness and inactivity, very different from the zeal and perseverance displayed by those of a similar nature; but, before any one ventured to hazard so bold an assertion, he begged of him to turn his eyes to the places where she has been carrying on the work of conversion—let him look to America, which owes her church establishment entirely to her labours—let him look to the state of religion in the British Colonies and Settlements, and then let him inquire by whom their church was planted, and by whom it was watered—let him look to the state of India—and amidst schools and churches, and other religious edifices, he will there find raised from the funds, a vast and magnificent College, endowed for the maintenance and support of missionaries, to instruct them in the native

tongue, and otherwise to prepare them for the work of evangelists; a College which will stand for after ages, as an enduring monument of British liberality and piety. Without trespassing longer upon the valuable time of the meeting, he would venture to express a hope, that the period was arrived, when the eyes of all were opened to the necessity of subscribing to missions—when it would be generally acknowledged incumbent upon this nation, not only to provide for the religious instruction of the colonies which own her dominion, but also to extend, as far as in her power, the cause of Christianity over other parts of the universe—for the increase of population is such, as to be making demands upon this Society, which can only be answered by an increase of her labours, and an augmentation of her funds. He fervently prayed that the laity would be found as forward as the clergy in promoting the benevolent object of the Society for Propagation of the Gospel in Foreign Parts.

The Rev. John Overton then expressed to the Archbishop the unanimous wish of the meeting, that his Grace would accept the office of President of the Committee, to which the Archbishop replied:—"I beg to assure you, that I shall have great pleasure in complying with the request which has now been made to me, and in accepting the office of President of this committee. I have been in the habit, when I have been in London, of attending frequently the meetings of the Parent Society, and occasionally of presiding at them. It may therefore be in my power, from time to time, to furnish the committee here with information which may perhaps be found useful to them in the course of their future proceedings. I am unwilling by further remarks at this time, (and which indeed would be superfluous after the distinct manner in which the subject has been brought forward and explained) to detain you from engaging in the more important duties which are now to occupy your attention in consequence of the resolution which was first moved. I will only observe, that the venerable Society to which we belong comprehends so many laudable objects in its institution, as fully entitle it to the cordial approbation and support of every member of the Church of England. Those who have united themselves to it rejoice in making it the instrument of conveying the knowledge of Christianity to foreign lands, according to the doctrine and discipline of that church which they love, and which they are desirous to see established in every country on the face of the earth. We must all be aware, that the

field for successful exertion in this way becomes every day more and more extensive. It is to be hoped, therefore, that a proportionate income will be supplied to the Society, to enable it to meet such increased demand for its assistance, and to enlarge the sphere of its operations, and so, under the blessing of the Almighty, gradually to accomplish the grand purpose for which it was established."

Other resolutions were moved and seconded by Thomas Wilson, Esq., Rev. W. H. Dixon, and Rev. B. Eammonson.

The Rev. Theophilus Barnes, Rector of Castleford, moved the 5th resolution. The Rev. gentleman said, he had very great pleasure in being at length enabled to come in contact with this Society, which he had never before been enabled to do: in joining this committee, he certainly could not desert the Church Missionary Institution, because he believed it had done much good, but every body would judge for themselves. He believed a call was now made upon the Society for Propagating the Gospel for increased exertion, owing to the Society for Promoting Christian Knowledge having transferred to it their foreign missions. The brother of the Rev. gentleman had recently returned from Bombay, where he was archdeacon; and he described the situation of India as very peculiar. It was difficult to get subscriptions in that country; and it was equally difficult to form committees, as the European inhabitants were never long settled in a place. He thought the erection of schools was the best way of extending Christianity in India, as he had very little hopes of converting the adult heathen; but in schools a large class of the population, the children of our soldiers, and other British subjects, might be educated, and kept from running riot in superstition and vice; and many of the heathen inhabitants would subscribe to schools, and send their children there, from a desire to give them a good education. There were also schools in Calcutta, supported by the ladies there, exclusively for females; and these he thought would improve female society, and give it a much higher tone. His brother had visited the Syrian church, with Bishop Middleton, where they were received with great cordiality. He stated his full conviction, that for the encouragement and maintenance of the Society's objects in India, there should be a Bishop in each of the three presidencies, and also in Ceylon. The Rev. Gentleman then pointed out Ceylon, Botany Bay, and Van Dieman's Land as affording wide fields for the exertion of this Society; in those countries there were great numbers of British sub-



jects, who could not hear the gospel, if it were not for such societies as this; and he felt the necessity of members of the Church of England exerting themselves to spread the knowledge of religious truth. Before he sat down, he could not refrain from expressing a hope that this committee would originate meetings at Leeds, Wakefield, Pontefract, and other places, to establish

similar committees, in order that the clergy might be enabled to come in contact with this Society.

A. Thorpe, Esq. seconded the resolution.

The resolutions being passed, thanks were then voted to his Grace the Archbishop, and the meeting separated.

We are happy to state, that upwards of 100*l.* were subscribed at the meeting.

### NEW BRUNSWICK.

WE intreat the attention of our readers to the information which the last Report of the Society for the Propagation of the Gospel contains respecting the spiritual condition of this extensive colony, and especially to the following table, which exhibits at one view the most interesting particulars, contained in a Report made

to the Society for the Propagation of the Gospel, by the Venerable the Archdeacon of the Province. The document, from which the following table is formed, was originally compiled from official answers made to a circular, addressed to various persons, by His Excellency Sir Howard Douglas, the Lieutenant Governor.

#### PROVINCE OF NEW BRUNSWICK.

Counties.	Parishes.	Churches.	Clergymen.	Population.
York .....	Fredericton .....	1 .....	1 .....	1949
	St. Mary .....	— .....	— .....	972
	Douglas .....	1 .....	— .....	1367
	Kingsclear .....	— .....	— .....	832
	Queensbury .....	1 .....	— .....	716
	Prince William .....	— .....	— .....	545
	Northampton .....	— .....	— .....	568
	Wakefield .....	— .....	— .....	1010
	Kent .....	— .....	— .....	2297
	Woodstock .....	1 .....	1 .....	816
				— 11,072
Sunbury .....	Maugeville .....	1 .....	1 .....	484
	Sheffield .....	— .....	— .....	735
	Burton .....	1 .....	— .....	1338
	Lincoln .....	— .....	— .....	670
				— 3227
Queen's County,	Gagetown .....	1 .....	1 .....	606
	Hampstead .....	1 .....	— .....	723
	Waterborough .....	1 .....	1 .....	2023
	Wickham .....	— .....	— .....	} 1289
	Brunswick .....	— .....	— .....	
				— 4641
King's County..	Westfield .....	1 .....	1 .....	713
	Greenwich .....	1 .....	— .....	744
	Kingston .....	1 .....	1 .....	1655
	Springfield .....	1 .....	— .....	924
	Hampton .....	1 .....	1 .....	1559
	Norton .....	1 .....	— .....	502
	Sussex .....	1 .....	1 .....	1833
				— 7930

Counties.	Parishes.	Churches.	Clergymen.	Population.
Charlotte.....	St. Andrew's .....	1 .....	1 .....	2263
	West Isles .....	— .....	— .....	700
	Campo Bello .....	1 .....	— .....	509
	St. Stephen's .....	1 .....	1 .....	1673
	St. James's .....	— .....	— .....	453
	St. David's .....	— .....	— .....	1005
	St. George's .....	1 .....	1 .....	1446
	Penfield .....	— .....	— .....	558
	St. Patrick's .....	— .....	— .....	762
	Grand Manan .....	— .....	— .....	598
				9967
St. John.....	St. John .....	— .....	2 .....	8488
	Portland .....	— .....	— .....	3043
	Lancaster .....	— .....	— .....	793
	St. Martin .....	— .....	— .....	583
				12,907
Westmoreland..	Dorchester .....	1 .....	— .....	2737
	Sackville .....	1 .....	1 .....	1744
	Westmoreland .....	1 .....	— .....	883
	Hillsborough .....	— .....	— .....	1152
	Monckton .....	— .....	— .....	342
	Boteford .....	— .....	— .....	174
	Salisbury .....	— .....	— .....	666
	Hopewell .....	— .....	— .....	1005
				9303
Northumberland,	Newcastle .....	— .....	— .....	1657
	Chatham .....	1 .....	1 .....	1452
	Ludlow .....	— .....	— .....	—
	Northesk .....	— .....	— .....	1443
	Nelson .....	— .....	— .....	1132
	Alnwick .....	— .....	— .....	—
	Carleton .....	— .....	— .....	1965
	Beresford .....	— .....	— .....	—
	Gleregl .....	1 .....	— .....	836
	Saumarez .....	— .....	— .....	—
	Wellington .....	— .....	— .....	—
				15,829
Grand Total . . .				74,876

We have no occasion to add any observations of our own. The Arch-deacon Best has stated the case so ably, that it will be sufficient to extract from the Report his concluding remarks:

"Upon a review of the foregoing statements and particulars," says the Arch-deacon, "it will appear, that for the spiritual comfort and instruction of this province, containing 74,876 souls, to which are to be added 5,000 sent in too late, making altogether 79,876, in the principles of the Church of England, there are at present but sixteen resident clergymen, scattered over a space of country of upwards of 27,000 square miles; and twenty-six churches, some of which are in an unfinished state.

"The opinions upon the utility of employing Visiting Missionaries, as suggested by his Excellency, are in general favourable, although in some instances, where the writer is himself a dissenter, or biassed by dissenting interest, they are, as may naturally be supposed, the reverse. But in no case is the measure opposed; and it would, no doubt, if properly and prudently arranged, prove of the highest benefit, not merely in the increase of the Established Church, but in the lasting blessings it would be instrumental in conferring upon hundreds who now wander, through necessity, in total ignorance, and upon many who are now the dupes of error and fanaticism. *The spirit of this flourishing province is undoubtedly a Church spirit; its own*

acknowledged members, who certainly form a majority over any single sect, are staunch and true, and those who may be said to have still their religion to choose, could not long withstand, even were they so disposed, the mild persuasive doctrines of the Established Church, when delivered with sincerity and diligence; and even the most prejudiced would, no doubt, in course of time, be brought to think more favourably of the Established Church, and perhaps eventually to choose the better part.

"But all must be done with caution and gentleness, and those who would be instrumental in working this good, must possess in an eminent degree a 'zeal according to knowledge,' which will manifest itself in a desire to christianize, rather than to gain proselytes to their own system of religion; for if they succeed in the former, the latter will be a natural consequence: it will be the surest way to secure the yet unformed, to confirm the wavering, and to soften the asperities of the openly dissenting.

"The people of this country, who gain a livelihood by their manual labour, for of the *lower order* there are none, are, in intellect and sagacity, far superior to those of the same stamp in the mother-country; they are for the most part shrewd and intelligent, and, generally speaking, well *versed* in the Scriptures, however faulty and deficient they may be found in the practice of the duties they enjoin. The argumentative powers of the roughest husbandman are oftentimes very ingenious, if not very great, in support of doctrines inconsistent with reason and Scripture, and it requires, on the part of his opponent, no slight exertion to confute him; and which, to effect, to any good purpose, must

not be done with a contentious spirit, but with a desire to conciliate; and after the example of the great apostle, endeavouring to "please all men in all things, not seeking his own profit, but the profit of many."

"In fact, the success of this most desirable undertaking will depend on the zeal and abilities of those upon whom the arduous duty may fall: who must not rest contented with making a mere formal visit to the districts unto which they may be appointed, that will end in an equally formal report, but both voice and heart must be lifted up, and engaged in unceasing endeavours effectually to benefit their fellow-creatures, and promote the glory of God. They must consist of men of mild and humble dispositions, who will assimilate themselves with the people amongst whom they may be sent, and endeavour to unite themselves with their interests and their hopes, and who, while they evince that 'lowliness of mind' in imitation of their heavenly Master, will at the same time, like him, maintain the dignity of their calling.

"A view of the present statement will at once shew the extent of the vineyard for labourers, in which the demand is already very urgent; many districts are actually in distress for want of their assistance, and wherever they are able, would gladly comply with the usual requisitions, and never could a prayer to Almighty God 'to send labourers into his vineyard,' be better timed than at this moment, and may He of his mercy and goodness now hear and assist us.

"GEORGE BEST,  
"Acting Ecclesiastical Commissary."

Fredericton, New Brunswick,  
27th April, 1825.

## LITERARY AND PHILOSOPHICAL REPORT.

Is the *Courier Francais*, there is a curious statistical account of the literature of France, in 1811 and 1825, drawn up by Count Daru, not including official papers or daily journals:—

In 1811, there were printed, SHEETS	
Legislation .....	2,831,662
The Sciences .....	2,214,303
Philosophy .....	410,298
Political Economy .....	131,133
Military Affairs .....	1,147,400
The Fine Arts .....	161,525
Literature .....	3,781,826
History .....	3,375,891
Divers Subjects, Alman- acks, &c. ....	1,885,869
Theology .....	2,509,752
Total ..	18,451,713

In 1825, the number had risen to—

SHEETS	
Legislature .....	15,929,839
Sciences .....	10,928,277
Philosophy .....	2,804,182
Political Economy .....	2,915,826
The Military Art .....	1,457,913
The Fine Arts .....	2,937,301
Literature .....	30,205,158
History .....	39,457,937
Different Subjects .....	3,886,973
Theology .....	17,487,037
Total ..	128,010,483

Reckoning eleven sheets to the volume, the difference in favour of 1826, amounts to more than ten millions of volumes. The number, for 1826, is one fifth greater than that for 1825.

Such is the change which has taken place in France, since the

reign of Buonaparte. Seven times more books are printed in 1825 than in 1811.

ROYAL SOCIETY OF LITERATURE. This Society has just made its first appearance in print, by publishing half a volume of its Transactions; and as considerable public interest is attached to such a work, we take a late minute to mention its contents. After the charter, list of members, constitution, &c. &c. there are, an important historical paper relative to Henry V. by Mr. Granville Penn; several curious papers on the origin and affinities of languages, by Mr. Sharon Turner; observations on the Euphrates, by Sir W. Ouseley; account of Palimpsest Manuscripts, by Archdeacon Nares; a MS. by Sir J. Harrington, communicated by the Rev. H. J. Todd, throwing much light on the period of Elizabeth and James I.; on a remarkable Coin of Metapontum, by Mr. Millingen; on Coins of Thessaly, by Colonel Leake; Codex of biblical and classical Greek MSS., Mr. Todd; a political-economical Essay, by Mr. Malthus; Edict of Dioclesian, fixing Prices of Articles throughout the Roman Empire, Colonel Leake; and a very interesting Essay, with above twenty plates, on rare Egyptian monuments and inscriptions, by the same gentleman and the Right Hon. C. Yorke. The bare enumeration of the subjects, and of the names of the learned and eminent persons who have discussed them, is enough to vouch

for this Part of their Transactions being worthy of a Society established by the King, and conducted on the most liberal literary principles.

**LATIN MANUSCRIPT.**—M. Angelo Mai, to whom bibliography is already under so many obligations, has recently discovered, in the Royal Academy at Naples, the manuscript of an ancient Latin Treatise on Agriculture, remarkable for the purity of its style and the interest of its subjects. It is about to be printed.

**ANCIENT MARBLES.**—Dr. Buckland, the Oxford Reader in Mineralogy and Geology, has recently received a letter from Rome, announcing that the writer, Stephen Jarrett, Esq. of Magdalen College, has purchased a very valuable collection of marbles, &c. in that city, for the purpose of presenting them to the University of Oxford. This collection has been formed by an Advocate of Rome, Signor Corsi, during a residence there of many years, and consists of one thousand polished pieces, all exactly of the same size, of every variety of granite, sienite, porphyry, serpentine, and jasper marble, alabaster, &c. that is known to exist. The size of each piece, being that of a small octavo volume, is sufficient to shew the effect *en masse* of each substance it contains. As connected with the history and progress of the arts, its interest is of the highest order, as it affords examples of every variety of ornamental stone that was ever used in sculpture, or in the most luxurious architectural ornaments of ancient Rome; whilst, in relation to the sciences of mineralogy and geology, it presents such an instructive series of specimens of all the most beautiful varieties of rocks as is unex-

ampled in the world. Its value is still further increased by the circumstance of a descriptive catalogue of these specimens having been made and published at Rome, by the gentleman who formed the collection.

Reaumur used every spring to put his preparations into an oven made so hot as only not to burn the feathers or hair, which destroyed all latent insects. These insects are nocturnal, and begin to move just after twilight, in quest of proper substances on which to deposite their eggs. The walls should be examined in the evening, by which attention many of them may be destroyed. Examine the specimens frequently and carefully, to discover any insects which may have crept into them. Without this care, no application whatever will effectually preserve them.

**CAST METAL PIANOS.**—Every day the use of cast-iron is becoming more general; bridges are made of it: steam-boats; in England it is used for roads; and at Liverpool churches are built of it. Here, in Paris, we have lately pianos, the frame work of which is formed of cast-iron. The instruments have been brought to such perfection by MM. Pleyel and Co. that not only do they rival, but in many particulars surpass the best English instruments. The solidity of the frame-work is so great, that they seldom get out of tune; and the sound-board, relieved from those enormous pieces of wood with which it was formerly cumbered, in order to resist the strain, possesses much more elasticity, and seconds the vibration of the strings much better. The tone of these instruments is wonderful, both in power and mellowness; and the mechanism is so perfect, that it admits of the most delicate as well as the strongest touch. Indeed, we have no doubt that when they are known, they will put an end to the importation of foreign pianos. MM. Pleyel have also just obtained a patent for square pianos, with single strings — *French Paper.*

**SQUIRRELS.**—It is a curious fact, that most of the oaks which are called spontaneous, are planted by the squirrel. The industry of this animal is directed to the purpose of securing him against want in the winter; with this view he is in the habit of burrowing in the earth, and depositing an acorn in the hole which he thus makes, and which he then covers up again. But as it is probable his memory is not sufficiently retentive to enable him to remember the spots in which he deposits every acorn, he, no doubt, loses a few every year. These few spring up, and are destined to supply the place of the parent tree.—*Times Telescope*.

**TRANSMISSION OF SOUND.**—"The extreme facility with which sounds are

heard at a considerable distance, in severely cold weather, has often been a subject of remark; but a circumstance occurred at Port Bowen, which deserves to be noticed, as affording a sort of measure of this facility, or at least of conveying to others some definite idea of the fact. Lieutenant Foster having occasion to send a man from the observatory to the opposite shore of the harbour, a measured distance of 6,626 feet, or about one statute mile and two-tenths, in order to fix a meridian mark, had placed a person half-way between, to repeat his directions; but he found on trial that this precaution was unnecessary, as he could, without difficulty, keep up a conversation with the man at the distant station."—*Parry's Voyages*.

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## POLITICAL RETROSPECT.

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**PARLIAMENTARY REPORT.**—The business which is already proposed to be brought before Parliament during the present Session, is of a nature highly interesting. Mr. Peel has given notice of his intention to prosecute still farther his plans for reforming and simplifying the criminal law. The particular points to which he has this year turned his attention, are, 1st, The emendation and consolidation of the laws relative to theft. 2dly, Of those relative to malicious offences against property. 3dly, A bill to comprise all the statutes by which provision is made for recovering damages against the hundred; and, 4thly, The repeal of all those acts which shall be super-

seded or rendered unnecessary by the three former bills. It is to be hoped he will likewise make such amendments as shall for the future preclude the necessity of finding an innocent person guilty, in order that he may not be ruined by the fees due to the court in which he has been tried; a fact which has repeatedly occurred.

**EMIGRATION.**—A plan of emigration to promote colonization, and by it to relieve this country of what is called its superabundant population, has been proposed by Mr. Wilmot Horton. The principle of it, as applied to Ireland, is that of engaging each emigrant to enter into a recognizance to repay by instalments a certain portion of

the expense of his transport and location; as relates to England, the parish is to be allowed to pay one half of these charges from the poor rates. The colony which is to be their future domicile is Upper Canada, where those settled three years since, by way of trial, are said to be in very flourishing circumstances. That such a plan will contribute much to the rapid improvement of the colonies cannot be doubted. There is an equal probability that the welfare and comfort of the colonists will be promoted by it; but that it will be a cure for the supposed evil, if indeed it exists, can hardly be expected. That circumstances have deranged the natural locality of the population of this country is very evident; and that this fact has been increased, or its decrease hindered by the operation of laws intended for the benefit of the poor, but on very mistaken principles, no one can deny. That this country can maintain and employ, in seasons of average prosperity, a much larger number of inhabitants than she now contains, will appear evident to any one that will take the trouble to examine what the land is capable of producing, the labour it will require, and the employment to be derived from daily increasing markets. Facts, independent of all reasoning upon the subject, uniformly attest, that population is promoted, not injured, by encouragement to emigration; and if we are too populous, an expression which can only mean that our land contains more labourers than she can feed or employ, the remedy must be sought for in an increase of food and employment—no other can be effectually provided.

CATHOLIC EMANCIPATION.—But among the business which is likely to engage the attention of Parliament during the present Session, none can be more important than the intended application of the Roman Catholics to be admitted to offices of power. Should they persevere in this measure we hope they will experience a repulse as decisive as it is necessary. We cannot indulge the slightest feeling of hostility to this body as our fellow-subjects; but as members of the papal Church, every day's experience confirms most abundantly the imminent danger of admitting them to share in the government of a free Protestant state. The violent means pursued by the priests during the late elections; the indecent and savage expressions of joy at the death of the lamented Duke of York, because, as a peer of Parliament, he conscientiously opposed their pretensions; and which will probably be repeated over the sick-bed of the excellent Earl of Liverpool; the threats of civil hostility now uttered and maintained by their prelates, and particularly by Dr. Doyle, whose apparently meek and humble demeanour, whilst under examination before the House of Lords, late events have proved to have been assumed as a mask for political purposes, and which, now they have failed, are laid aside; the gross falsehoods openly asserted and maintained respecting the progress of the reformation at Cavan; all combine to warn every sincere protestant against the admission to power of the spiritual subjects of a hierarchy, which has never scrupled to employ any means, however base, for the accom-



plishment of her political exaltation.

**CÁVAN CONVERSIONS.**—As we have been led to refer to the events now taking place at Cavan, we will just state, in addition to what is before the public, connected with that subject, that we have the most indisputable authority for saying, that in many parts of Ireland similar events would immediately occur, but for the bitter persecution to which every convert to the Protestant Church is exposed the instant he renounces popery. The union of a few truly independent men to protect the religious liberties of their countrymen, has been the sole cause why Cavan has been distinguished above other parts of Ireland by these transactions; and only let the same measures be pursued for the personal safety of the subject, and the reformation will proceed in that country with a rapidity, and to an extent, of which at present we cannot form any conception.

**DUKE OF CLARENCE.**—In consequence of a message from the King, the House of Commons has voted an increase to the income of the Duke of Clarence of 9000*l.* per annum, as being presumptive heir to the throne.

**PENINSULA.**—The events that have occurred since our last report have been generally favourable to the peace of Europe, and prosperity of our ally the Queen of Portugal. The bands of traitors have been dispersed; and, excepting one small body, which is said to exist in the north, and which, taking advantage of its situation amongst the mountains, threatens the adjacent districts with acts of violence, no armed force can be said to disturb the peace of the country;

small parties of marauders annoy the traveller, or plunder detached hamlets in some parts; but, with the former exception, to no greater extent than is universally experienced in every country that has had the misfortune to have been recently the seat of hostile movements.

The King of Spain has found it necessary to comply with the demands of Portugal and her allies, at least as far as relates to measures connected with the Portuguese insurgents. The state papers and orders issued by the Court of Madrid on this subject are couched in the highest and loftiest tone; such as might impose on the ignorant, and which may serve to conceal from itself its own weakness and danger; but which can only excite the smile of contempt from every considerate and well-informed observer of what is passing in the Peninsula. The terror felt by the rulers of that country is evinced by the tyrannical laws daily issued to suppress every expression of public feeling. In addition to those we have before noticed, one has lately been published, forbidding any mark of approbation or censure during any theatrical exhibition: not a sign even or a nod to a friend or relative in another part of the house, under pain of six years' service as a private soldier for the first offence, and ten years' confinement to the galleys for a second. The very issue of such a regulation speaks at once the dangerous state of the government, and the feelings of the people. A ministry composed of priests attached to an interest foreign to that of their country, and sacrificing the latter to the former, must ever be the worst possible

government; and feeling a consequent degree of terror, will pursue the harsh measures of the most odious tyranny.

PERSIA.—The latest accounts of the war between Persia and Russia received through St. Petersburg, state the Persian army to be intrenched in those defiles which render the frontier of their country, when defended by a few handfuls of men, almost impregnable. Here they purposed remaining during the winter season; and as the Russian General will scarcely venture to attack them whilst defended by obstacles so formidable, a cessation of hostilities must ensue, till the return of spring may enable him again to draw his enemies into the open country. The idea that our country is bound by her treaty with Persia to assist her against her enemies, and that England may by that means be involved in a war with Russia, is wholly unfounded. The treaty between the two nations is perfectly defensive: Great Britain engaging to subsidize Persia in case of a rupture between her and any power previously at war with the former country; and Persia engaging on her part to obstruct the progress of any enemy who may seek a passage through her dominions with the intention of attacking our territories in the East.

JAVA.—The existence of the

Dutch authority in this island seems at least doubtful: the hostile feelings excited by the severe oppression uniformly practised by the deputed Dutch Governments wherever they have been established, have, in the present instance, produced a war which threatens the most alarming consequences. The whole island, with the exception of Batavia, appears to be already in the hands of the natives. A force sent by the Chief Governor, under the command of his lieutenant, to check their advance upon the capital, was so completely destroyed, that the commander alone escaped to carry home the report of the disaster. It is stated that unless six thousand troops from Europe should arrive within three months of the date of the last dispatches, the island would be lost, and twenty thousand men would be required to recover it. The leader of the natives, who has displayed great talents in the conduct of the war, was educated at Calcutta, and is highly spoken of by those who were acquainted with him during his residence in that city. He was firmly attached to the British; but when the latter evacuated Java, he resolved to render his country independent, and the exactions of the Dutch Government soon furnished him with the means. Should he prove the Alfred of his country, it will not be the least blessing arising from the British occupation of it.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

*Degrees conferred, February 1.*

## B. D.

Carne, Rev. James, Oriel College.  
Owen, Rev. Owen, Fellow of Jesus College.

## M. A.

Coleridge, Rev. Edward, Exeter College.  
Hawkins, W. Bentinck Lethem, Exeter Coll.  
Lightfoot, J. Prideaux, Fellow of Exeter Coll.  
Mearly, Rev. Richard, St. John's College.  
Scobell, Rev. Edward, Magdalen Hall.

## B. A.

Annesley, William, University College.  
Bennett, W. J. Easley, Christ Church.  
Butler, Charles Robert, Worcester College.  
Collett, Kendrick William, Christ Church.  
Fawcett, J. T. C. Christ Church.  
Hale, William, Magdalen Hall.  
Isham, Robert, Brasenose College.  
Page, Cyril William, Christ Church.  
Tarbutt, Richard, Brasenose College.  
Wall, John Whitmore, New College.  
Walah, J. H. Arnold, Balliol College.

*February 14.*B. D. and D. D. (*by Accumulation.*)

Cookesley, Rev. John, Exeter College.

## B. D.

Claxton, Rev. B. S. Worcester College.  
Prodgers, Rev. Edwin, Trinity College.

## M. A.

Hawkins, Rev. Ernest, Balliol College.  
Kent, George Davies, Corpus Christi Coll.  
Oakes, Rev. Charles, St. John's College.  
Price, Rev. Thomas, Exeter College.

## B. A.

Beckwith, Samuel, St. John's College.  
Cave, Edward, Brasenose College.  
Elwes, George Cary, Trinity College.  
Gower, John, Magdalen College.  
Heming, Thomas John, Christ Church.  
Mackell, James, Brasenose College.  
Nicol, Charles, Exeter College.  
Smythe, Patrick Murray, Christ Church.

*February 15.*B. C. L. (*by Commutation.*)

Taylor, Rev. G. M. A. St. John's College.

## M. A.

Woods, George Henry, Wadham College.  
Wynter, Rev. Robert, Jesus College.

## B. A.

Clay, James, Balliol College.  
Day, John, Exeter College.  
Jephson, C. D. O. Brasenose College.  
Penn, Thomas Gordon, Christ Church.

*February 22.*

## D. C. L.

Taylor, Rev. George, St. John's College.

## M. A.

Daubeney, Rev. James, Brasenose College.  
Johnson, Rev. J. Reynolds, Balliol Coll.

## B. A.

Beckley, Henry, Exeter College.  
Boyle, Charles John, All Souls' College.  
Calvert, John Mitchinson, Oriel College.  
Chambers, John David, Oriel College.

*January 29.*

The Election took place for a Margaret Professor of Divinity, in the room of the late Provost of Queen's, when the Rev. Godfrey Faussett, B. D. late Fellow of Magdalen College, was the successful Candidate. The numbers were as follow:—

The Rev. Dr. Nares, Merton College,	
Regius Professor of Modern History	33
The Rev. Dr. Shuttleworth, Warden	
of New College	19
The Rev. Godfrey Faussett, Mag-	
dalen College	42

Total . . . . 94

*February 13.*

The nomination of the Rev. Edward Cardwell, B. D. as a Delegate of the Press,

in the room of the Hon. and Right Rev. the late Bishop of Oxford, was unanimously approved of in Convocation.

The Rev. John Fox, M.A. Fellow of Queen's College, is unanimously elected Provost of that Society, in the room of the late Rev. Septimus Collinson, D.D.

Mr. Anthony Grant is admitted Actual Fellow of New College.

Mr. Charles Lewis Cornish is elected an Exhibitioner, on Mr. Michel's Foundation, at Queen's College.

The Rev. Lewis Sneyd, M.A. Fellow of All Souls', Rector of Headley in Surrey, and Chaplain to the Earl of Plymouth, is elected Warden of the above Society, in the room of the late Bishop of Oxford.

The Rev. John Lonsdale, B.D. Chaplain to the Archbishop of Canterbury, is chosen a Fellow of Eton College, in the room of the late Dr. Foster Pigott.

#### February 24.

Stephen Peter Rigaud, Esq. M.A. late Fellow of Exeter College, is admitted to the Professorship of Astronomy, on the foundation of Sir Henry Savile, vacant by the death of the late Abram Robertson, D.D. of Christ Church; and at the same time the Rev. Baden Powell, M.A. of Oriel College, was admitted to the Professorship of Geometry, vacated by Mr. Rigaud's acceptance of the Astronomical chair.

Mr. Robert Evans, Scholar of Jesus College, and Vincian Scholar, is elected Fellow of that Society.

#### CAMBRIDGE.

##### *Degrees conferred, February 9.*

##### M. A.

Pipon, Rev. T. Earle, St. John's College.

##### B. A.

Garland, Lewis, Trinity College.  
Sikes, Thomas, Queen's College.

##### February 2.

Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, are adjudged to Mr. Thomas Turner, of Trinity College, and Henry Percy Gordon, Esq. of St. Peter's College, the second and first Wranglers.

Mr. Comyns Tucker, of St. Peter's College, is elected University Scholar, on the foundation of Sir William Browne.

John Collyer, Esq. M.A. of Clare Hall, is called to the degree of Barrister-at-law, by the Hon. Society of Lincoln's Inn.

##### February 9.

The Norrisian Prize on the subject, "The Mosaic Dispensation not intended to be perpetual," is adjudged to Mr. Francis White, Scholar of Trinity College.

##### February 13.

The Master and Fellows of Peterhouse unanimously elected Henry Percy Gordon, Esq. (Senior Wrangler of the present year) Honorary Fellow of that Society.

The Rev. G. Skinner, of Jesus College, the Rev. J. Weller, of Emmanuel, and Mr. Platt, of Trinity, (who is deputy for the Regius Professor of Hebrew,) are appointed examiners of the Candidates for the Hebrew Scholarships.

Richard Thomas Lowe, B.A. of Christ College, was elected Travelling Bachelor, on the nomination of the Master of that Society.

#### PREFERMENTS.

KATE, JOHN, D. D. Bishop of Bristol, to the Bishoprick of Lincoln.

LOYD, CHARLES, D. D. Regius Professor of Divinity, to the Bishoprick of Oxford.

GRAY, ROBERT, D. D. Prebendary of Durham, to the Bishoprick of Bristol.

Atkinson, J. B. M.A. to the Perpetual Curacy of West Cowes; nominated by Rev. John Brecks, Vicar of Carisbrook.

Blanchard, John, jun. to the Vicarage of Lund, near Beverley, on the presentation of the Rev. John Blanchard.

Boulton, R. M. to be Domestic Chaplain to Lord Montagu.

Bachanan, P. to the Church and Parishes of Stickell and Hume; Patron, The King.

Burnaby, Robert, to the New Church of St. George, Leicester.

Cliffe, Loftus Anthony, to the Vicarage of Sampford-Arundel, Devonshire; Patron, W. Bellett, Esq.

Coldwell, William Edward, to the Vicarage of Sandon, Staffordshire; Patron, Earl of Harrowby.

Collins, O. L. to the Perpetual Curacy of Ossett, nominated by Rev. J. Buckworth.

Coventry, Thomas Henry, to the Rectory of Hill Croome, Worcestershire; Patron, the Lord Chancellor.

Croft, —, to the Vicarage of Hutton Bushell, Yorkshire.

Currer, D. R. M. A. to be Domestic Chaplain to Lord Downe.

Dawson, Henry, to the Rectory of Hopton, Suffolk; Patron, The King.

Dennis, N. R. to be Chaplain to the Forces.

Dodgson, Charles, M. A. to the augmented Curacy of Daresbury, Chester.

French, William, D. D. to the Rectory of Moor Monkton, Yorkshire; Patron, The King.

Hall, Charles, to be Domestic Chaplain to Lord Macdonald.

Halton, L. Miles, B. A. to the Rectory of Woolhampton, Berks.

Lupton, James, to the Vicarage of Black Bourton, Oxon; Patrons, Dean and Chapter of Christ Church.

Mildmay, Carew Anthony St. John, M. A. to the Rectory of Chelmsford.

Nares, Edward, D. D. to the Rectory of Newchurch, Kent.

Parker, H. to be Chaplain to the Forces.

Rowe, Samuel, to the Perpetual Curacy of St. Budeaux, near Plymouth.

Seymour, John Hobart, M. A. to be Chaplain in ordinary to the King.

Swanton, Francis, to the Perpetual Curacy of St. John's, Winchester; Patron, the Bishop.

Swete, William, to the Rectory of St. Leonard, Devon.

Thompson, Sir Henry, Bart. M. A. to be Chaplain to George Collins Poore, Esq. High Sheriff of Hants.

Vernon, John, to the Rectory of Shrawley, Worcestershire, on the presentation of the Executors of the late Thomas Shrawley Vernon, Esq.

#### CLERGYMAN MARRIED.

Allix, R. W. B. D. Fellow of St. John's College, Cambridge, to Jane, relict of the Rev. George White, LL. B.

#### CLERGYMEN DECEASED.

Cooper, H. P. Vicar of All Saints, Evesham, Worcestershire, and Perpetual Curate of Hampton, aged 51.

Hale, Henry, M. A. Rector of Orcheston, St. Mary, Wilts.

Harrison, William, M. A. Vicar of Winterton, and of Great Limber, Lincolnshire, aged 82.

Kelly, Sterling, M. A. one of the Senior Fellows of King's College, Cambridge, aged 45.

KING, Right Rev. WALKER, Lord Bishop of Rochester, Canon Residentiary of Wells, Prebendary of Peterborough, and Provincial Chaplain to the Archbishop of Canterbury.

Law, —, D. D. Archdeacon of Rochester, Rector of Westmill, Herts, and Easton Magna, Essex, aged 88.

Middleton, David, Rector of Crux Easton, Hants, aged 75.

Newby, Joshua, Rector of Haseley, near Warwick, aged 39.

PELHAM, the Hon. and Rt. Rev. GEORGE, Lord Bishop of Lincoln, D. C. L. aged 61.—This excellent Prelate was youngest son of the late, and brother to the present Earl of Chichester. He was born on the 13th Oct. 1766, and married, in 1792, Mary, daughter of Sir Richard Rycroft. He was consecrated Bishop of Bristol, in the room of Dr. Cornwall, in 1803; translated to Exeter, in the room of Dr. Fisher, in 1807; and on Dr. Tomline being translated to the see of Winchester in 1820, his Lordship succeeded him in the bishopric of Lincoln. His Lordship was also Clerk of the Closet to the King, and Canon Residentiary of Chichester. His Lordship was formerly of Clare Hall, Cambridge.

Pigott, William Foster, D. D. F. A. S. Fellow of Eton, Rector of Mereworth, Kent, and Clewer, Berks, aged 79.

Pyemont, Samuel, Rector of Linwood, Lincolnshire, aged 68.

Spray, —, D. D. Vicar Choral of St. Patrick's Cathedral, Dublin.

Surtees, Matthew, M. A. Rector of Kirby Underdale, Yorkshire, and Prebendary of Canterbury.

Till, John, Rector of Hayes, Kent.

## LIST OF NEW PUBLICATIONS.

Answer to the Manifesto of the Christian Evidence Society. Published by the Society for Promoting Christian Instruction.

The Clerical Portrait: A Series of Letters addressed to a young Student intended for the Church.

The City of Refuge: a Poem. By Thomas Quin.

Treatise on the Divinity of Christ. By Rev. Joseph Taylor, M.A. Vicar of Snitterfield.

Old English Sayings newly Expounded. By Jeffreys Taylor.

Sermon in Aid of the Parochial School in the Parish of St. Luke. By Rev. W. Pritchard, Rector of Great Yeldham.

R. Becourt's Grave of Human Philosophies, or System of the Bramins

Unveiled. Translated from the French, with Notes, by A. Dalmas.

Spalding on Feelings in Religion. Translated from the German by the Rev. A. B. Evans, A.M. Rector of Coln Rogers, &c.

St. Paul's Key to the Types of Gen. xxii.; a Sermon, by the Rev. John Edward Nassau Molesworth, A.M. Curate of Milbrook, Hants.

Review of a Pamphlet entitled, "Declaration of the Catholic Bishops, the Vicar Apostolic, and their Coadjutors in Great Britain." By the Rev. George Townsend, M.A. Prebendary of Durham, &c.

Selections from the Papers of Addison in the Spectator, &c. By the Rev. E. Berens, M.A.

## NOTICES TO CORRESPONDENTS.

We have received "L.M.R." and "U.Y." on 1 John v. 16: we hope to be able to recur to the subject in our next Number.

"U.Y.'s" communication as to Dissenters' Marriages is rather fitted for the consideration of the Legislature than for our readers. Our object in our last Number was to inform Clergymen how they should act according to the existing law, not to discuss what the law should be.

We thank "U.A.I." and shall avail ourselves of his communications.—"E.B." is also accepted.

We must decline "J.G.";—also "Millenarius."—"Llewellyn" shall appear.